THE UNITED CHURCH Observer

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OF

Changing Pattern in World Missions

Report of Missionary Conference

According to missionary experts on Africa, the once dark continent is squeezing into a couple of generations the social and cultural revolution which took the western world a thousand years through which to pass. According to them there are three great evils which hinder the African emergence into the sun.

The worst evil, according to the Rev. George S. Carpenter, D.D., is the system of migrant labour. Young Africans by the tens of thousands have been uprooted from their ancient village life and tempted away by economic necessity to work in the growing mines and industries. Living away from family and friends in unnatural conditions, they move up the economic scale a little but go down morally and spiritually. Dr. Carpenter was speaking at the annual conference of the Department of Overseas Missions of the Canadian Council of Churches, held recently in Park Road Baptist Church, Toronto. The theme of the Convention was "The changing pattern in world missions."

Some of the most progressive companies are changing their approach to the problem by making it possible for the workmen to have their wives and children with them. They find that in the long run this pays off in more efficient work, and happier workers.

The second great evil is one we hear a lot about in America—racialism. As one sat through the convention sessions, it was very apparent that Canadian Christians interested in African missions see no place for race discrimination, or prejudice. It was obvious that their only confusion arose out of trying to find out why some Christians in South Africa could possibly believe that such racialism had a place in Christian fellowship.

The third evil was a bit of a shock to some of the delegates, who were under the impression that denominationalism was not a great issue on mission fields. Some laboured under the illusion that the United Church spirit dominated the thinking of young Christians on the fields abroad.

But Dr. Carpenter says that the Africans have taken the example of divided Churches and competing denominations in the west, and multiplied them in Africa. There are two thousand Churches, sects and denominations in the African Church. In one mining town the management decided that they ought to build chapels for the native Christians.

They were prepared to build several for the major groups, but before doing so they felt a religious census should be taken. Their people were so divided that eighteen places of worship were apparently needed. So they built eighteen chapels, all alike, and all in a row.

In one of the discussion groups it was pointed out that the African is so emotional and so naïve, that many sects and divisions have been founded on obscure differences in Scriptural interpretation. There were some in the discussion group who wondered how much the example of the West was responsible for what Dr. Carpenter said was a great modern evil.

Brilliant Students from Overseas

One impression gained by those who attended the sessions was that the young Christians from abroad studying here are a pretty bright and able group. One evening session was devoted to the introduction of Christians from India, Korea, Formosa, Japan, South America, and Japan. They were an attractive group, half or more in their native costume. A panel discussion conducted by Dr. Winifred Bryce, searched the changing face of India, and several keen and able Indian students told the assembly what they see happening in their native land.

Out of it one is convinced that in India religions are free. India is ambitious to become a great and powerful nation. The government has introduced and will maintain a welfare system, to help lift the people out of their poverty. The challenge to the missionary is less a challenge to social service and a greater challenge to win the heart and the mind through the Gospel. Indian Christians tend less to ape Western ways and customs, and may become more nationalistic. This has advantages and dangers which are obvious.

One of the great advantages for Christian missions in India is that Christians are highly respected, because they are honest and industrious.

Finally the status of the missionary has definitely changed. Miss Indera Singh, an attractive young principal of a girls' school, put it this way: "We want you Christians from the west to keep coming. As our friends, our helpers, as guests, as visitors." She smiled when she said it, but she said it: "We don't want you to come as our bosses." You felt she was a Christian speaking honestly and forthrightly, but she was young India speaking. A. C. F.

Minister Honoured by Alliance

Election of Rev. G. Campbell Wadsworth, D.D., minister of Montreal West United Church, as Chairman of the North American Council of the World Alliance featured the closing sessions of an impressive series of meetings held for the first time by the Council in Ottawa.

Indicating the place of The United Church of Canada in the Alliance, the opening sessions on Tuesday, February 15th, were held in Chalmers United Church, and the succeeding meetings in St. Andrew's Presbyterian Church. In the local planning committee the Rev. A. Leonard Griffith, Col. W. E. L. Coleman and Mr. J. R. MacGregor represented the United Churches, and there was throughout a splendid sense of fellowship.

Rev. Arthur G. Reynolds of the United Church, Elmvale, Ontario, was elected to the Class of 1956 on the administrative committee.

In addition to the regular programme, when outstanding leaders in the Churches took part, there were two features that made the visit of delegates from across the border particularly appreciative, and gave a new understanding of Canadian social and political life.

One was a visit to the home of the Governor-General, His Excellency the Honourable Vincent Massey, and at his invitation. Rideau Hall, in its typical winter setting, thrilled the visitors, and the gracious manner in which His Excellency and his aides received the guests, and talked to them in the social hall, will long be remembered.

Another feature that brought delight and pleasure to the visitors and created a wonderful spirit of fellowship was a luncheon given by the local committee, with C. M. Pitts of St. Andrew's Presbyterian Church as chairman. There in the setting of the Chateau Laurier Ball Room, over 350 met together, and heard Dr. Ralph Waldo Lloyd, Moderator of the Presbyterian Church of the U.S.A., and Secretary of the North American Area Council, speak briefly on the purpose of the Alliance.

Special greetings were brought to the Council by Her Worship, Mayor Dr. Charlotte Whitton, on behalf of the city, and by the American Ambassador, the Honourable R. Douglas Stewart.

Among those assembled at the luncheon were United Church and Presbyterian members of the House of Commons and Senators, over 100 members of the United Churches in the area, the delegates and representatives of local Presbyterian Churches. In many ways it was a unique occasion, marked by a friendliness and spirit of good will that was notable.

At the business meetings throughout the day, and public services in the evenings, there were many outstanding addresses. In Chalmers United Church, in the evening, Rev. John A. MacKay, D.D., head of the World Presbyterian Alliance, and President of Princeton Theological Seminary, took issue with a statement allegedly made by Vice-President Richard Nixon that the "Catholic Church is totally against Communism and totalitarian ideas."

Rev. G. Campbell Wadsworth, D.D. minister of Montreal West Church appointed Chairman of North American Area Council of the World Alliance of Churches

"At the risk of being termed bigot, I am compelled sorrowfully to say that the exact opposite true. . . . It is a painful fact th those Latin countries where t Roman Catholic Church has be the predominant religious infl ence have been breeding groun for Communism. This is true Italy; it is particularly true lands in Latin America. The co sistent antipathy which the Rom hierarchy has shown towar democratic ideas and land refor measures, in such countries, f example as Guatemala and C ombia, has had two sinister effec

"On the one hand, it has pr moted Communism; on the oth hand, this attitude has exposed being labelled as 'Communis men and women in the gre liberal tradition who have be stalwart promoters of spiritu freedom and social justice."

Touching on the uneasy sit ation now existing between t free world and Communist Chi Dr. Mackay said that the "bur ing issue of the hour is to explo a way . . . whereby representativ of the free world can meet repr sentatives of Communist China a quiet, unhurried dialogue."

"Let us by direct contact try understand and appreciate w Communist China is what it and acts as it does today. In eve instance, when Chinese Commu ists do the things that shock let us analyze before we moralize

Citing the role of the Reform family of Churches, Dr. Mack stressed that "unity" was not t true goal of the growing ecume ical movement. Rather, he sa the real essence of the moveme was embodied in the aim "to st from Christ and to carry t gospel to all of mankind—throu unity."

Another outstanding addr was by Dr. Edward L. R. Els minister of Washington's Natio Presbyterian Church. J. R. M.

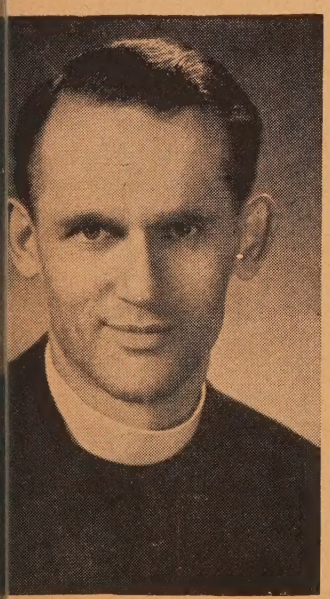
UR SUNDAY SCHOOL PUBLICATIONS —Tower of Babel, or Pentecost?

FRANK G. BRISBIN, Metropolitan Church, Toronto, Ont.

VERY year, from the shipping room of the Wesley Buildings in Toronto, a eam of Sunday School Publicais pours out. That stream costs ted Churches over half a mil- dollars. Their preparation is rocess that occupies the attenn of many people for many nths. Yet if you were standing the doorway, watching this ss of material start on its rney across the country, you ht well wonder, "What is it leading to: another Tower of el, or another Pentecost?"

he answer to your question be found mainly in two areas: Editorial Offices of our artment of Sunday School lications, and the classroom our local Church.

he United Church of Canada onscious of the need for the ematic Christian nurture of children, and of our adults. If Church did nothing to make ilable Sunday School lesson erials and story papers there ld be little organized and ctive Sunday School activity in country. The result would be nsistent demand, rising across Canada, from all manner of rches: "Give us help so that can teach our children more ctively."



Frank G. Brisbin, Minister of opolitan United Church of onto, Ont., is Chairman of the mittee of Sunday School Publicas constituted by the 15th General ncil to advise the editorial staff ne Department of Sunday School lications. Mr. Brisbin's Committee ades Dr. Arthur G. Reynolds, Beatrice Wilson, Mr. Campbell hes, Dr. Harvey G. Forster, plus eral Council officers of the Boards Christian Education and Publications.

This is the kind of help our Sunday School Publications are designed to give. Long ago, however, other attempts were made to enable man to reach God. The Tower of Babel is forever remembered as a failure, outwardly because of the sudden inability of the workers to speak each other's languages. The other attempt, Pentecost, is immortally remembered with reverence because the Christians suddenly found the ability to speak the languages of those who needed to hear the Gospel.

Much of the effectiveness of our Sunday School materials depends on their ability to speak in the language that will be understood by the students, wherever they may be.

The original material, obviously, must be acceptable, and even more than acceptable, to the teachers and students. United Church writers and editors, artists and printers, are constantly trying to effect improvements in their booklets and papers, and much has been done that is to their credit. Like my fellow ministers in the pastorates of our country, however, I might be inclined to warn all concerned that this will never be a completed task. What is popular in 1954 may well be scorned in 1964. Tastes in children's literature are always changing, and the Church too often has been slow in catching up.

Of course the needs of children come first, but in meeting those needs we must think of their interests. We should so project our thinking into the future as to become increasingly sensitive to the trends in children's tastes. Whatever is done, the boys and girls of our Sunday Schools should always find in their lesson booklets and story papers material that speaks to them, where they are, in their young world.

There is a parallel responsibility, of course, to that of the Department of Sunday School Publications: the work of the local Church and its teachers. Our publications might be compared to musical recordings. If the original record is of low fidelity, then not even the best equipment will produce wonderful music from it. But if the record is of high fidelity, then the quality of music produced from it depends on the instrument used in playing it. For the best possible reproduction, the record must be played on a high fidelity instrument, designed and manufactured for the room in which it is located, completely custom-built for that location.

Our lesson booklets are "helps" towards the more effective teaching of the Christian faith and life, in order that the student may be led to a personal experience of the power of God in his own life, and from there be nurtured in that faith. They are good materials, but the degree of their goodness will depend on the local instrument being used to "play" them. We should in all fairness recognize that the lesson materials prepared for our Church cannot possibly be specifically relevant to every area in our scattered and diverse country. Materials for such a Church as ours will need to be adapted by each teacher, made to speak intelligibly to his boys and girls, or to his young people. In short, they will be "custom-built" by the teacher of each class. Similarly, the effectiveness of the story papers will depend on the degree of their incorporation into the discussions of the class. (How many teachers get their papers a week in advance for this purpose?)

Without our Sunday School materials we should certainly face a tremendous task in arranging for the instruction of our classes. With them, we have the means of bringing the Gospel to the growing boys and girls of our Church and country. We have the opportunity of answering their questions in class: the questions of young people growing up in a troubled world. We can talk with them in words that they can understand. We can work for them in partnership with the Department of Sunday School Publications, to build not a Tower of Babel, but the steps up which they may walk to the Upper Room, and Pentecost.

The Children—Citizens of Tomorrow's World.

- If the ONWARDS of one year were put end to end without unfolding they would reach from Winnipeg to Maple Creek, Sask.

  Or Vancouver to Morley, Alta.
  Or Montreal to Toronto and a side trip to Sudbury.
  Or Montreal to Sackville, New Brunswick.

- The Sunday School Publications provided by our Church average 37,539 per day.

Photographs of Sunday School Publications Editors and Circulation Manager by Walter Moorhouse, Islington, Ontario.

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HUMILITY AND FORGIVENESS

For many years the non-liturgical Protestant Churches paid little heed to "Times and Seasons." Reacting against an overemphasis on ritual which too often had degenerated into "vain repetitions," they shied clear of even such practices as the observance of Lent. In recent times, however, we have learned the value of Lent as a time of preparation for Good Friday and Easter.

Preparation for events so sacrificial, so deeply moving, so glorious, demands more than a temporary renunciation of some trivial physical luxury. It demands deep searching of heart. For the benefits of Good Friday and Easter are in proportion to the intensity with which we share the experience of our Lord and Saviour. Even the privilege of such participation must move us to a sense of deep and sincere humility.

Humility is not one of the cardinal virtues of our day. Aggressiveness, self-assertion are all too often the marks of modern man, even modern Church man, as he faces the conflicts of life in a complex and competitive society. A redeeming feature of this modern mood is the humility of the occasional simple, God-fearing Christian in our midst, whose love of his Master, faith in Him and His purposes is a rebuke to our religious pomposity and self-confidence. How much more are we humbled as we move along the way with the blameless Son of God in those days which the Lenten season re-enacts for us?

Such an experience, too, drives us to our knees seeking forgiveness for our selfishness, pride and greed. Forgiveness, we need, too, for our share in the world's sin of poverty in the midst of plenty, of avarice that imposes rents too heavy to be borne, and houses too dear to buy, vast public expenditures on the means for destroying life and so little on developing the full life as we know it in Christ.

We have all sinned individually and corporately and God has laid on Him the iniquity of us all. In Him we may have the forgiveness that makes us fit to companion with Him as He moves to the place where the tragedy of the Cross was enacted, and the glory of the Resurrection consummated.

YOUTH FOR CHRIST

Thoughtful people are deeply troubled by the struggle for men's souls that is taking place in the modern world. Newspapers and the newer means of communication keep us vividly aware of this, particularly in the arena of politics and economics. The conflict however goes much deeper than politics and economics. Basically it is a spiritual struggle. The victory will lie with those who capture the minds of children and young people. Communists know of this and have laid their plans accordingly.

To meet this challenge, the Christian Church must leave no stone unturned until every last child and young person for whom she is responsible has received adequate religious instruction and grounding in the faith.

In a recent issue of The United Church Observer, the part which the public school plays in Religious Education was set forth in explicit detail. The value of this cannot be overestimated. But Protestantism through the years has put the major responsibility for the training of youth on the Sunday School. It is in the Sunday School they are specifically indoctrinated. It is there that young people commit themselves to Jesus Christ. It is from the Sunday School that the great majority of our first communicants come. It is essential, therefore, that techniques in imparting truth be kept abreast of the times, that materials for both teacher and pupil be kept right up to date and pedagogically sound.

In this issue of The Observer we go to a great deal of pains to acquaint our constituency with the way in which those in The United Church of Canada, who are responsible for the source material for Sunday School scholars and teachers, are facing their task. Building on the foundation laid by others, they are continuing to change, modify and improve the Lesson Helps, Teachers' Instruction Books, and to produce interesting, wholesome story papers for different ages of young people.

The efforts to lay before the Church the fascinating story of our Sunday School Publications will be justified only if those in our Church concerned about the world of tomorrow insist on the use of these publications in all our Sunday Schools.

SLIPPING?

In an address given before the recent annual meeting of the Board of Evangelism and Social Service of The United Church of Canada, Rev. A. G. Reynolds, D.D., Elmvale, Ont., said among other things: "We (Protestants) reject the veneration of the saints. We deny the validity of the Mass. We are not impressed by blazing vestments. I am never so happy to be a Protestant as when I hear this nonsense about Mary. We deny the reality of purgatory because we believe that a man is justified by faith. We deny the validity of the Mass because we are resolved to worship God in spirit and in truth, and because we declare that the blood of Jesus cleanseth from all sin. We deny the supremacy of the Pope because we assert that Jesus Christ is the only King and Head of the Church."

With the above The Observer is in entire agreement, but we must differ with some other statements made by Dr. Reynolds in the same address, and, in as much as he took issue with The Observer some comment seems to be in order.

Dr. Reynolds declared that Protestantism on this continent "is slipping." To be sure the percentage of growth of the Roman Catholic population has been slightly greater than that of Protestants. But the Protestant Church is not slipping. It is growing. There are plenty of statistics to bear this out: more Churches, more members, more Sunday Schools, more scholars than ever before. The last census showed that the United Church had a larger percentage of increase than the Roman Catholic Church. But statistics are not the last word. Professor K. S. Latourette, the greatest Christian historian of our day, in his monumental work just completed, pays high tribute to the strength and influence and vitality of modern Protestantism. References are too long to quote, but we suggest *Advance Through Storm* as encouraging and stimulating reading. We take our stand on the judgment of Latourette.

Dr. Reynolds paid high tribute as well to the efficiency of the celibate priesthood. If efficiency is the last word in religion, perhaps Dr. Reynolds is right, but our forefathers long ago, who had experience with the celibacy, decided their clergy should live a normal home life rather than the unnatural life of the monastery. We stand with the Reformed Church.

When Dr. Reynolds cites the dignity and beauty of the Mass as attracting large numbers of Protestants, he overlooks the genius of Protestantism. It is the very genius of our faith to have variety of worship. Our Protestantism strives to meet this, providing a dignified, orderly, ritualistic service for those whose temperament requires it, and a less formal service for those whose experience demands it. Our United Church has within its organization Churches that are as ritualistic as high Anglican, and those as free and robust as the Pentecostal. There are "varieties of religious experience" and Protestantism ministers to all these.

That there are defections from Protestantism to Romanism is not to be denied, but it is not a one-way traffic. We have seen no statistics to show who gains in the long run by the change from one affiliation to the other. To ignore this two-way traffic, however, is to fly in the face of known facts.

L GLORY and THANKSGIVING

ies in the Communion Prayer of United Church of Canada

MPBELL WADSWORTH, Montreal West, P.Que.

V.

Body of the Lord

come now to the third
al conviction, which may be
ned by the thoughtful mind,
ver the communion prayer
e United Church of Canada
erently recited in the hear-
our people. It is the belief
he Holy Communion—being
ely what its name implies—
s each faithful participant
fellowship with the Risen
Himself — a communion in
ody and Blood, to use the
age of the New Testament
ch can be closer and deeper
nything else on earth. Para-
four of the consecration
— the Scottish authors of
drew approximately half
phraseology from the six-
verse of the tenth chapter
nt Paul's first letter to the
hians—sets forth this con-
n. Let us now glance briefly
me of the history — and
at one means some of the
stant history — which lies
d it.

is the twilight hour of an
er day in the year 1529. On
wns and woods surrounding
rg Castle in Western Ger-
the shades of evening are
alling. Around a long table
of the larger rooms of the
a distinguished company of
stant pastors and theolog-
re assembled. About half of
divines are German while
emainder are from Switzer-
At the moment of which we
Martin Luther, the leader
former group, is on his
alking in animated and even
sioned fashion to the Swiss
s seated before him across
ble.

denly before the eyes of
Zwingli and the other
s from eastern Switzerland,
r snatches up and displays
perhaps the tenth time—the
velvet tablecloth on which
day morning he had clearly
d the words of Jesus in the
Room, "This is my Body."
ld the words of the Lord
Christ," he cries, 'this is
ody.' This truth I cannot
on. I must continue to con-
hat, when we celebrate the
Supper, the Body of Christ
re. And from this rock, as I
said before, no adversary
dislodge me!"

to dislodge the mighty
ner from this conviction—
ner from his particular inter-
ion of the conviction—had
he chief objective of Zwingli
rich and his party of Swiss
gians through two long days of closely-reasoned, sharply-worded controversy. Heretofore they had answered each defiant assertion of Luther's by producing further arguments of their own. This time, however, they are silent.

Yes, there is silence in the room —a tense silence which can almost be felt. It is broken at length by someone who exclaims, "How dark it's growing. Had we not better bring in some lights?" "To what purpose?" interjects another of the disputants wearily. "Surely it would be useless to prolong these conversations. We have worn away two days in ceaseless debate, and we are no nearer agreement now than we were when we started. Let us be perfectly honest with ourselves and with one another. Let us frankly admit that our Marburg colloquy has failed."

Again there is silence, and this time it is unbroken, until at length the members of the conference begin to rise one by one in their places and to take their way to their own quarters, which the owner of the mansion, the Landgrave Philip of Hesse, has placed at their disposal. And so the Marburg Conference passes into history.

It had been called, as some of us remember, in the hope of healing the first great division, which had appeared in the mighty array of the Protestant Reformation—the dangerous, ominous rift, which first became apparent when Martin Luther asserted that Christ's words in instituting His Holy Supper must be taken literally, and when Zwingli of Zurich retorted that the words could only be regarded in a sense that was figurative and symbolic. Soon on the question, "How is Christ's presence in the Holy Communion to be understood, literally or symbolically?" the hosts of Protestantism began to divide into two mutually suspicious and antagonistic camps.

At this point a layman, Philip, the far-sighted, generous-hearted Landgrave of Hesse and one of the leaders in the Protestant world of his day, decided to intervene. He invited the leading protagonists to meet with him in his hospitable castle at Marburg. He suggested that they confer earnestly together in the interests of personal and theological reconciliation. His invitation was accepted. The conference was held. Unfortunately it closed not merely without positive accomplishment but leaving behind it also the rankling memory of unkind words spoken and unkind actions done. Alas, before the theologians dispersed to their homes, Luther actually refused to give Zwingli the right hand of fellowship.

Now it is probably true to say that the majority of our United Church people reading of the Marburg Colloquy for the first time, would be prepared to side not with Luther but with Zwingli. That is to say, they would be ready to assert that Luther was wrong in contending that the Body and the Blood of the Lord were "consubstantially" present in the Bread and Wine of the Lord's Supper, and that Zwingli was right when he argued that any such presence must be regarded as wholly figurative. "When our Lord Jesus Christ said, 'This is my Body'," declared Luther, "He meant precisely what He said."

"Not so," reasoned Zwingli, "what He really meant was 'This, the Bread, represents or signifies my Body'." There was a time when the writer of this article believed that in their controversy Zwingli was absolutely right and Luther entirely wrong. He doesn't believe that today. And the reasons for his change of conviction are perhaps important enough to warrant one more article on this subject.

Rev. Angus J. MacQueen, Chairman of the Board of Evangelism and Social Service, will broadcast from London, Ont., over the Dominion network of the C.B.C., Sunday, March 27, 1955, 4.30 - 5.00 p.m., E.S.T.

Clergy Attend Institute on Judaism

A. B. LOVELACE, Montreal, P.Que.

"The present age is not free from all tension, but intelligent understanding and good will can help to eliminate the tension, providing the various Religious Communions seek to blend together good will and honesty in a search for the truth." This statement by Dr. Samuel Sandmel, greeted by prolonged applause, concluded the fourteenth Institute on Judaism held at Temple Emanu-el, Westmount, Quebec.

Dr. Sandmel, the visiting lecturer, is Professor of Bible and Hellenistic Literature at the Hebrew Union College, the Jewish Institute of Religion in Cincinnati. He denied that we are on the threshold of a great universal religion, but saw, however, events which were leading to greater unity amongst religious-minded people. "A person," he said, "does not have to become less Christian to appreciate the Jew, neither does one become less Jewish to appreciate the Christian." "It was," he said, "an interesting observation that in the train of events in Europe when Jews by the thousands were persecuted, a Christian University quietly appointed a Jew on the Faculty of Divinity, and that Jew was willing to be appointed."

Rabbi Harry Stern, Spiritual Director of Temple Emanu-el, in welcoming Priests and Clergymen representing all denominations in the city, said that while there are diversities of Creeds, we stand united in the one God which is the symbol of our unity. Following the luncheon, Rev. Kenneth H. Rodgers, Ph.D., Lecturer in the Psychology of Religion on McGill's Faculty of Divinity, described how Psycho-Therapy can aid ministers in their work. He stressed the need for greater training amongst clergy in the techniques in normal and abnormal psychology.

Earlier in the day, Dr. Sandmel spoke on Christian writers on Judaism and Jewish writers on Jesus. He noted that Jewish and Christian scholars were writing about each other's faith with a new sympathy and interest as compared with one hundred years ago, when there was a constant attempt to refute the point of view of the other faith without any attempt to understand it.

The chairman of the morning session was Rev. Geo. B. Caird, Ph.D., of the United Theological College. The afternoon session was chaired by Professor James Barr of the Presbyterian College.

The purpose of the Temple Emanu-el Institute is to advance the study of comparative religion, and the means of considering together in the spirit of academic fellowship, subjects and problems of common interest; and also the strengthening of the spiritual insight of our community. As Rabbi Stern said, "The institute for fellow ministers will help us to understand our common roots, our common horizon and our common responsibility."

Sunday Church School

What Is Its Worth for The United Church of Canada?

PETER GORDON WHITE, Editor, Department of Sunday School Publications

"The Church has never had a more potent agency of evangelism than its Sunday Schools," says Evangelist Charles Templeton.

80% of Protestant Churches in North America began first as Sunday Schools.

80% of accessions to Churches today are from Sunday Schools.

97% of the ministers are recruited from Sunday Schools.

8% of the membership of the Church works in the Sunday Schools.

In The United Church of Canada 24,000 adults meet weekly in regular Bible classes.

58,000 volunteer leaders work in our Sunday Schools.

550,000 teen-agers, boys, girls, and children, many of them from homes with which their ministers and elders have little other contact, find their way into our 5,200 local Sunday Schools.

Time of Need

At a time when children worked long hours in factories and in mines, wandering the city streets too late at night, and were wickedly oppressed, God was raising up men and women who were to bring these outcasts within the circle of compassion which is the Church. Robert Raikes, Newspaper Editor in Gloucester, England, began a mighty movement 175 years ago with his first Sunday School.

At a time when thirty million children and young people in the United States and Canada receive no religious instructions at all, the need for the Sunday School, though a different need from the one Robert Raikes answered, is no less desperate.

If the one denomination which is uniquely Canadian, which has a mission here as surely as God ever indicated a mission to any body of his people; if a Church such as ours neglects its teaching ministry at a point where its people and their children are, it will be a sick Church, a Church suffering from spiritual haemophilia, in danger always of bleeding to death from the little wounds, the small ruptures in its pattern of pastoral care and Christian nurture.

Action

Happily, our United Church is concerned. That concern is reflected in the attitude and action of our General Council. It is reflected in the local communities of our country, where new Sunday Schools are being built, old ones enlarged, and fresh concern for a better teaching programme evidenced almost everywhere.

The 15th General Council, through its Policy Commission, sensed that our Department of Sunday School Publications could be strengthened by the services of an Advisory Committee. Consequently, a Committee of Sunday School Publications was constituted. Rev. Frank G. Brisbin, who has written an article for this special issue of **The Observer**, is the first chairman of this new and important Committee.

"Greetings!" Rev. Peter Gordon White, Editor-in-Chief, and Rev. Wilbur Howard, Associate Editor.

Dr. David I. Forsyth and his associates of the Board of Christian Education, Dr. A. J. Cooper and Rev. F. P. Fidler, were included in the membership of this Committee, thus furthering the General Council's desire that the Department of Sunday School Publications and the Board of Christian Education go forward together, planning and producing teaching tools.

Within the Board of Publication itself, whose General Council officers include the Sunday School editors, the editor of **The Observer** and the Book Steward, a sense of urgency about our publishing programme prevails. The Book Steward, as the Church's publisher, is eager to provide best possible materials. We are strengthened by the keen interest and insights of Dr. C. H. Dickinson.

In a word, the production of Sunday School materials is a task shared by many dedicated people.

Where People Are

Since the beginning of the year, C. E. Secretaries and Editors have been going out together to meet with the people who are actually using Sunday School material and doing the work in Church Schools across Canada. The Field Consultation has been well planned: in each Conference fifteen people have been selected for their various roles in Church School work. Each has been provided with a 24-page questionnaire. Each consults ten other workers representing all types of Sunday Schools.

The practical opinions of 15 teachers, superintendents and ministers are thus brought to the conference table. At the conclusion of this work we shall have a sampling of our Church School situation based on the opinions of some 1,500 workers. We are anxious not to produce Sunday School material in a vacuum.

At the moment of writing, the work has not been completed. But this we know already: there is a renaissance of concern in the life of the Church today.

In a foggy moral climate where catastrophe without discernible cause looms for the individual and for society, the desire to know what the Word of God is becomes a hunger and a thirsting for those who are blessed enough to be disturbed.

Theology, which for many seemed a fen of stagnant water, is running clear again. In time that theological awareness will sweep away the inadequate foam of fundamentalism served up by commercial publishers who cater to religious tastes only, having no concern for building up the Church with the strong meat of the Gospel.

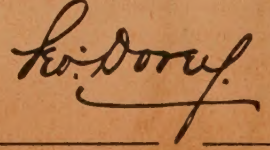
The question is, will we be found helping or hindering this more mature faith? The day seems to call for publications courageous enough to say what we believe and intelligent enough to make sense educationally to every age group in the Church.

This, too, we know: wherever a denomination on this continent has shown signs of deepening concern for its mission and has evidenced that concern by great zeal, sharper distinctions, and related theological awareness, the renaissance in the Church School has been one of the outward and visible signs of the renewed grace of Grace. We covet such for the United Church of Canada.

The Moderator Says

THE preparation and publication of the materials used in our Sunday Schools is a large and significant undertaking. It is, therefore, a real pleasure to commend those who are doing this.

Time has brought inevitable changes. The veterans who so long and so successfully edited our Sunday School Publications have given place to younger men. They have, as we expected, maintained the excellence of the various publications. We note that they have plans for the future enhancement of the work. The whole Church wishes them well and expresses the hope that the worth of the various publications will increasingly be recognized.



In This Conviction

The mark of the biblically literate person is not his knowledge of all the vivid stories one can find in the Bible, but his understanding of the meaning of these in his life of faith.

In this conviction Sunday School Publications are prepared by the editors pictured, augmented by the highly technical skill of Miss Edith Cochrane and Miss Elsie Conn, copy editors, and Mrs. R. Guild, Mrs. R. Rushton, and Mrs. C. Houston, office secretaries.

ur Story Paper ail Bag

NCES RUSSELL,
orial Department

". . . It might be interesting ou to know that one of the g fellows who used to send in ns, stories and drawings to CANADIAN BOY, back in 3-47 . . . has studied in Lon- England, at the Slade School rt . . . played hockey with the rd-Cambridge team visiting rope) . . . and is now a free- e artist . . ." (And doing for our Story Papers—Ed.) ther boy who won prizes for poems and stories about the e time, is in his third year at anuel College, and will soon rdained as a minister of our rch.

"Here in the Queen Char- Islands, we look forward rly to our Sunday School rs with all their good read- We make every single one of weekly things-to-make in the RY HOUR."

"We get all the Sunday ol papers in our home, use our family covers all the -ranges.' We had a change- for a while to those coloured e Comics, but . . . they lost r appeal. There is really ing worth reading in those ure-papers, and the so-called lical' part is weird to say the t. John is charmed with the CANADIAN BOY."

"Want to congratulate VARD for printing such a fair fearless article on French- lish relations in Canada. . ." uld you please pass the osed letter on to the artist did the illustration for 'The nise Box'. It is perfect. . . I would like her to know what another artist thinks of it."

● Grandma writes ". . . I am writing this note to send along with my granddaughter's first entry in the Puzzle Corner, because I want to tell you how much we enjoy the Puzzles, and also because I want to boast a little—I used to answer **THE CANADIAN GIRL**'s Puzzles myself; then my son and daughter followed my good example; now the **third** generation in both families begins to 'search the Scriptures' under your Puzzle Corner's guidance. . ."

● "You will be pleased and proud to know that I have sold several poems to 'Saturday Evening Post.' But do you know, none of these lavish cheques has given me nearly so much excited satisfaction as the very first prize I won on **THE CANADIAN GIRL'S** Own Page."

● ". . . Want to let you know how we use the 'Exploring the Bible' articles in **THE EXPLORER.** Every Friday night is our exploring time, and we gather the whole family, with our Bibles, around the table after supper. We are learning a lot, mother and father as well!—and having a good time at it. . ."

● ". . . Just writing to say how much I have been enjoying the serial in **ONWARD** . . . can you tell me if it will be published as a book?" ". . . Enjoy 'Thinking Things Through.' It has made me think through some important matters on which I had no opinion to speak of. . ."

● ". . . To my surprise and delight discovered last Sunday's **ONWARD** (which I had missed) in a small station waiting-room in Northern Ontario; the thought has occurred to me that I might pass mine on each week to the dentist, to lessen the nervous anticipation in his waiting-room. . ."

● A little girl reading the **STORY HOUR** to her mother on the street-car, as they went home from Church. "She reads part of it to me on the way home," the mother explained, "and after dinner I read the rest to her."

● ". . . As a C.G.I.T. leader I find **THE CANADIAN GIRL** invaluable for craft suggestions, for worship material, for keeping up with girls' interests, and even because I enjoy the stories! The girls wouldn't miss it either. I don't know how much fan mail you get—but here's our contribution!"

"New Story Papers are exciting!" Story Paper Editors, Frances Russell (left) and Agnes Swinarton (right) examine *The Canadian Girl.*

is will help make it clear." Mr. Willis Wheatley, Art Editor, illustrates Quarterlies and Story Papers.

WHAT IS A QUARTERLY?

WILBUR HOWARD,
Associate Editor, Department of Sunday School Publications

It's paper from Canadian pulpwood.

It's ink made up of many ingredients including gums from East India.

It's a smart-looking text book with an eye-pleasing, smooth feeling, flexible cover shaped to fit comfortably in a man's suit coat pocket, or to be carried along with a Bible.

It's the Protestant denominations on this continent planning co-operatively through International Lesson Committees.

It's hours and hours of creative thinking and writing by our writers who are busy pastors, laymen in business, housewives with families to look after, professors with an overload of teaching, lecturing.

It's the editor's blue pencil and the proof-reader's eagle eye.

It's the skilful sweep of pen, pencil and brush in the trained hands of an artist.

It's an inspired bit of team work by engravers, type setters, and press men.

It's the Bible message come alive for pupils in words that speak their language.

It's an exciting tool to guide the eager, conscientious, searching teacher and to give her wings for words.

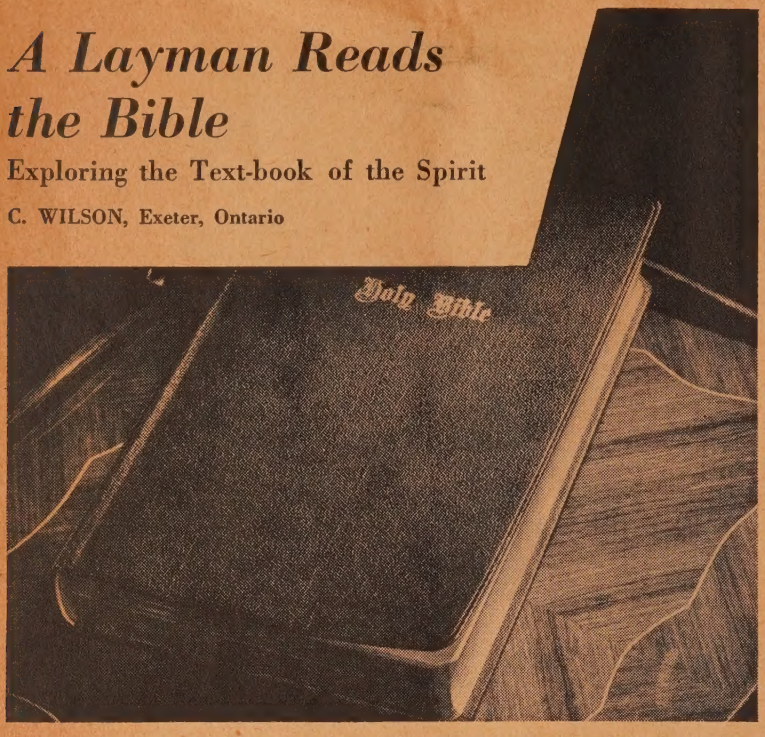
It's one method used by the Church to lead boys, girls, young people and adults to a faith in God through Jesus Christ.

YOUNG ADULTS and MARRIED COUPLES

A Layman Reads the Bible

Exploring the Text-book of the Spirit

C. WILSON, Exeter, Ontario



IT is my belief that the reading of the Bible is more than a pious exercise; it is the exercise by which we grow in grace, achieve a sound humility, and learn how to become articulate in matters spiritual. I have always thought that those who quote freely and pointedly from the scriptures have an intellectual power that is lucid and persuasive beyond the average. When quotations are apt, they illuminate a lesson as few illustrations from modern life can do. When they are spoken by those who have read with eagerness to know "that mind which was in Christ," quotations from the inspired word have great significance indeed.

Laymen need to explore this text-book of the spirit, for it contains the language or the vocabulary by which awareness of sin, conversion and redemption are to be explained from the pulpit and in Sunday School. Such terms as sin, pride, love, righteousness, eternity, glory, creation, as found in the Bible, stand in their true context, having passed through minds spiritually tempered by God. They, therefore, have their proper context, and when brought to bear upon our daily life, they have a marvellous power to make us wise. To those who have felt the stirring of conversion, the Bible can continue to be a source of regeneration and encouragement. It supplies that material for reflection and conviction that enriches and precedes Christian action. Christianity through Bible reading becomes an education in itself for it challenges the humble and the brilliant alike by its zeal in separating truth from error. Imagine the significance of these passages when they are thought upon: "Love your enemies"; "Ye must be born again"; "Think not that I am come to send peace on earth; I came not to send peace, but a sword."

I believe that as we read, we should mark those passages that to us have more than ordinary significance. Teachers of Sunday School classes should look for those passages that provide ammunition against materialism. We need some armour against the worldly arguments that surround us and pour in upon us from newspaper and radio, whenever these media tend to stress mere physical security and comfort. The false aspects of success and security, pain and pride that warp our thinking today will surely lose their hold on the mind that approaches the Word of God in proper humility.

Those who really believe that Protestant Christianity of the Reformation points the human soul more surely on the path of salvation, should read the Bible and remember Luther. Here is one whose earnest study of the Scriptures generated such honest, intellectual and spiritual zeal that new life was poured into all Christendom. God did this through the Scriptures and through the inspired men who read them, pondered them and resolved to ask for a changed life, to ask for the strength to practise the good life faithfully in the name of Christ. Not all of us are intended for the great movements of history, but most of us could do with a clearer insight into what we need to do daily at home and at work. The whole tone of our life could be enhanced and made more effective if we allowed the message of the Bible to tell its story. It seems to me that certain key thoughts should be kept in mind in order to get the best out of Bible reading. In the first place the writers of it knew nothing of scientific knowledge; and speed and comfort had no place in their thinking. But since they did have a deep understanding of human nature and its limitations and possibilities, what they said hundreds of years ago applies to us today. We should remember that the Old Testament is incomplete without the New; that Christ is the key to the understanding of both.

We need not concern ourselves with elaborate textual criticism about who wrote what epistle or psalm. It should be sufficient to know and believe that this marvellous collection of history, poetry, theology and prophecy has a distinct unity of purpose: to reveal God to man; to show man's relation to Him; to show the nature of God's judgment and the

(*Continued on page* 24)

SEARCH THE SCRIPTURES

Until the June issue, this space will contain a series of meditations, which may be used in Young Adult and Married Couples' groups.

What I Expect from a Worship Service

To Worship God is an act of participation. No one is a spectator in an effective worship service. We must never let our own pride or the eloquence of others distract from our worship of God. Simplicity of planning should insure a smooth uninterrupted meditation on the theme. A soloist, for instance, should not steal the attention of the worshippers away from the worship centre, and yet group worship needs leadership. Words spoken reverently and with sincerity — a prayer in a language which is simple and brief, do much to help Young Adults feel the presence of God. A period of silence, suitably introduced, can be a real worship experience. Ours is a personal religion of God to man. Let us not do all the talking, but give God time to speak to us. Mid-week worship should once again humble us before God, strengthen us in our faith and link us with God's universal Church.

Cliff and Isabel Plant,
St. Catharines, Ontario.

Send materials for Couples' Club and Young Adult Page to Mr. and Mrs. Bert Wood, 10 Oakwood Ave., Guelph, Ont.

Bible Studies for Lent

Miss Isobel Squires has writte series of Bible studies for L entitled "Who Is This Jesus?" give you the first in the series refer you to the book "The B Speaks" which may be secured f the Board of Christian Educa 299 Queen Street West, Toronto,

Who Is This Jesus?

Introductory Discussion

Jesus asked two questions His disciples, after they had b following Him, living closely w Him, and listening to Him l enough to make a judgment, e for himself. To discover th questions read, in parts, the lowing passage (Matthew 16: 18, R.S.V.):

(You might assign the parts six different persons ahead time.)

Reader: "Now when Jesus ca into the district of Caesarea Ph ippi, he asked his disciples,

Jesus: "Who do men say t the Son of man is?"

Voice 1: "Some say John Baptist."

Voice 2: "Others say Elijah."

Voice 3: "And others say Je miah or one of the prophets."

Jesus: "But who do you that I am?"

Reader: "Simon Peter replie

Peter: "You are the Christ, Son of the Living God."

Jesus: "Blessed are you, Sim Bar-jona! For flesh and blood not revealed this to you, but Father who is in heaven."

1. Discuss what may have Jesus' purpose in asking questions.

(Note for leader: Because Je waited on a little experience maturity before asking these q tions, it might be brought out this study is especially suit for sincere learners in any gregation who could and sho make a deeper evaluation of Ch and their own need of him.)

2. Jesus congratulated Pete the conclusion he reached. L for the reason in Matthew 16 Anything here for us?

The Leader could recall Jesus never wanted "Vain re tions," so what or any other of Jesus, will not serve for us the same, a consideration of "men say" of Him before we m our own assessment and deci tion, must be valuable; or Je would not have asked his questions in that order."

Question for Discussion—Je First Question: "Who Do Men That the Son of Man Is?"

Group Activity: List on blackboard or on paper, what ferent people called Jesus in following passages: John 1: Acts 3: 12-26; Acts 4: 9-12 ossians 1: 13-15.

Out of this list, studies coul made of any of these descript of Jesus.

hurch chools:

itual Diet or ign Sedative?

t Sunday some 600,000 — big people, little people be arriving at the doors of l Church Schools.

we prayerfully thank God e glorious opportunity this ents, let us also reflect on

eligion for those 600,000 a f "benign sedative," or is it an urgent news release, a News release, about the ncy of the revelation of

eligion may seem to have e the vogue in America," leading churchman recently. rst glance piety seems to be where; on the air, in the racks and on best seller lists, r songs, in some of our n pictures, and even once in the academic halls.

it is it real religion, the tary subjection of one's self d, or are many people turn- religion as they would do benign sedative to soothe nerves?"

per cent. of the people on continent are reputed to e in God. The question is, many believe in God in a way makes it possible for them ow him and enjoy him for- or even for a day?

s the Church's responsibility l with content that vague g men call belief in God, they can say, I know in I have believed.

rough pulpit and pastoral many are being saved and y are being added to the h daily. But when they are l, what then? Is there no of information profitable for tion?

en a good job of proclamation and exhortation is done (and a good job is being done in United Churches across the land) are we not committed to a programme of in-formation, **forming within** the convert a saving knowledge of:

God's word to men through our fathers, by the prophets, in history, uniquely in his Son Jesus Christ and in scripture preserved unto us by the Church, which is the Spirit Body of Christ, God's present-tense proclamation of reconciliation.

Historic Christianity has never fallen into the error of Bibliolatry, believing that by study of scripture in vacuo the educational duty is discharged, but in this one aspect alone consider our situation: the Bible for many appears as a book of snippets, quotable as Shakespeare, quaint as the court of St. James, quasi-sacred as a burial ground for out-moded ideas.

This plight is our possibility for working a great good. Our predicament is great, but no greater than that of a layman, a newspaper editor in England 150 years ago. He saw the heathendom of England in the pin factory district of Gloucester. Those wretches of the new industrial age became a charge upon the compassionate heart of Robert Raikes. They became known as his Ragged Regiment. They became the pupils of the world's first Sunday School.

The people who should become a charge upon our hearts are not ragged, and they are not uneducated. But their need of a saving knowledge of God in Christ Jesus is no less than any who have preceded them. Let us, as Christopher Fry exhorts us, "Thank God our time is now":

The frozen misery
Of centuries breaks, cracks, begins to move;
The thunder is the thunder of the floes,
The thaw, the flood, the upstart Spring.
Thank God our time is now when wrong
Comes up to face us everywhere,
Never to leave us till we take
The longest stride of soul man ever took.
Affairs are now soul-size.
The enterprise
Is exploration into God.

Prayer

For a Teaching, Preaching Church

e simple of heart knew Thee, God, in the bush aflame,
e earthquake and the fire: All of nature spoke,
their simplicity, Thy awesome name.
almist and prophet, with keener ear, awoke
consciousness of Thy presence within the heart
d cried to the unperceiving Thy righteous word.

day, where complexities of our culture part
en from Thee, where no admonishing voice is heard,
whisper of loving assurance comforts the ear,
ou God of all ages, today call Thy prophets to sound
e call to righteousness: over our turmoil clear
t them cry, "In quietude of heart God is found;
still! Cease clamour and strife: hear him or die!"
rd, let Thy prophets cry.

Edith Dunn Bolar

DEVOTIONS

Cover illustration for studies "Jesus and the Ten Commandments" painted by Willis Wheatley, art editor, Sunday School Publications

"And now, O Israel, give heed to the statutes and the ordinances which I teach you, and do them; that you may live, and go in and take possession of the land which the Lord, the God of your fathers, gives you."

"Behold, I have taught you statutes and ordinances, as the Lord my God commanded me, that you should do them in the land which you are entering to take possession of it. Keep them and do them; for that will be your wisdom and your understanding in the sight of the peoples, who, when they hear all these statutes, will say, 'Surely this great nation is a wise and understanding people.' For what great nation is there that has a god so near to it as the Lord our God is to us, whenever we call upon him? And what great nation is there, that has statutes and ordinances so righteous as all this law which I set before you this day?"

"Only take heed, and keep your soul diligently, lest you forget the things which your eyes have seen, and lest they depart from your heart all the days of your life; make them known to your children and your children's children —how on the day that you stood before the Lord your God at Horeb, the Lord said to me, 'Gather the people to me, that I may let them hear my words, so that they may learn to fear me all the days that they live upon the earth, and that they may teach their children'."

—Valedictory of Moses as in Deuteronomy 4, R.S.V.

The Lost Bible

"We are faced by an amazing spectacle—a generous, charming, candid generation without the Bible!"

This statement by Joseph Fort Newton should startle every concerned churchman, as should his description of a generation for which the Bible is a lost book:

One day, so runs a famous story, England woke up and found that the Bible was gone. Not only the book itself, but all trace of its influence, and every echo of its music, had been erased from life.

The result was appalling. The great literature became well-nigh unintelligible. Shakespeare was almost unreadable. The gorgeous pages of Ruskin looked like a moth-eaten tapestry. Everyday speech stammered and faltered.

A change passed over the whole tone and temper of the nation. Life became hectic, hurried, and vulgar. Old restraints were thrown off, leaving instinct to run wild. All values were blurred, and life itself became little and mean, not so much tragic as tedious, trivial, frivolous, or else drab. Something fine, high, and fair had gone out of it.

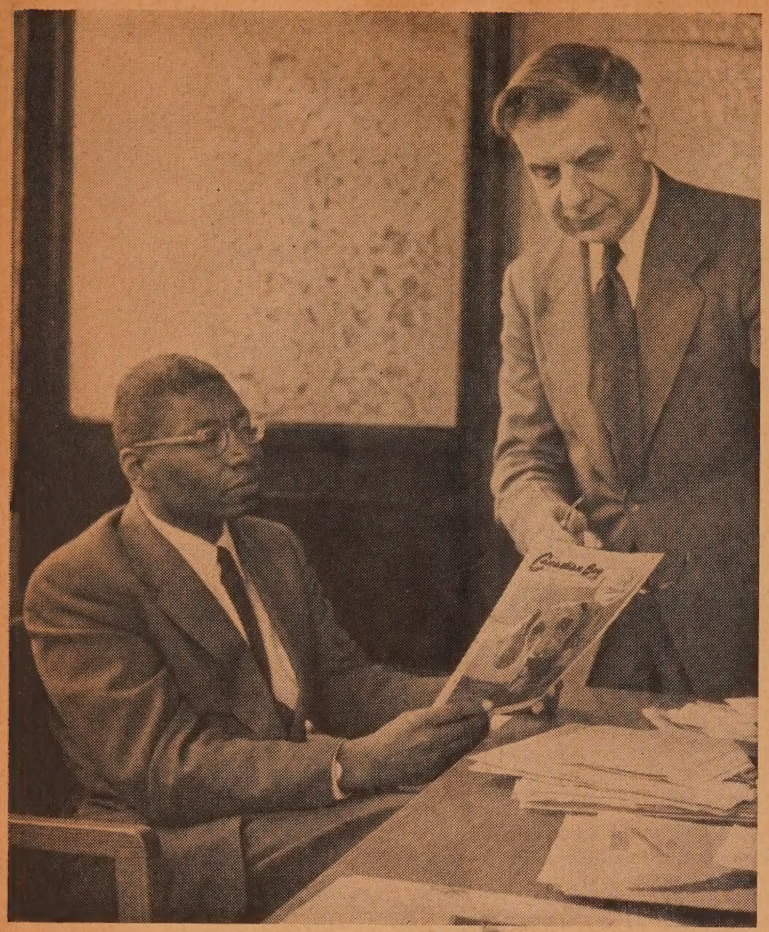
Well, something like that actually happened, and it is the greatest calamity of the last hundred years.

The Bible is not actually lost, but it is unknown. Our people do not read it, they do not even hear it read. Few have any notion of what it means or how to read it.

It fills one with dismay to see a generation growing up who know almost nothing of the Bible. If they have taken it as a lesson in school, it has been quickly forgotten.

It is no longer a book either of comfort or command as in the days of old. We are faced by an amazing spectacle — a generous, charming, candid generation without the Bible!

Peter Gordon White



"Wonder how many letters-to-the-editor this will bring!" Rev. Wilbur Howard, Associate Editor, and Rev. Fred J. Helps, the Baptist Editor, discuss co-operative publications.

MUSIC

FREDERICK J. HORWOOD

Music in the Sunday School

Among those who know how much more blessed it is to give than to receive are the thousands of Sunday School teachers who help in the development of the spiritual awakening in the lives of little children during one sacred hour each week, when they revel in the radiance of stars and sunbeams. Time was when lesson leaflets were standardized in such a formidable manner that it required a genius to adapt the lesson material to the needs of young children. Now there are booklets for teachers of each grade, with carefully arranged programmes for the hour of worship and study, so that tiny tots may become interested in story and song and play, and with their lively imaginations they become almost companions to the little folk whom the mothers of Salem brought to Jesus. Pictures in the class room help to create that atmosphere, too. The children see Jesus not only as the Good Shepherd as He carries a lamb in His arms, but as a Friend who is interested in the physical life of every child. If you are not a teacher, but wish to have a preview of heaven itself, then be sure to visit a class of children under eight years of age, and stay there for ten minutes. They are full of springs and wiggles. When they sing they are not all in tune, but somehow they illustrate the words by unconscious action of the head and the hands, and if given a chance they would put real life into a marching song.

The little books known as **The Kindergarten Teacher** and **The Primary Teacher** contain an insert of hymns suitable for younger children. Frequently these hymns are taken from the **Songs for Little Children**, which is the recognized hymnal for the earlier grades of the Sunday School. On occasion other hymns are used through the courtesy of authors and composers. Since the **Songs for Little Children** is not as widely used as it deserves to be, perhaps a brief and timely sketch of it would be of value to those who are looking for music suitable for children's services of worship.

There are at least a hundred good hymns for children suitable for all occasions, and for special seasons of the year, too. They are easy to sing and are representative of the best hymns of the past three centuries. There is nothing banal or shoddy about the words or the music; in fact, the verses of most of them are so simple and descriptive that the smallest child can understand and appreciate them. Of course a few of them require a junior class to perform them properly. The music is nicely arranged without too many big stretches for the hands so that juniors can play them. Recently a superintendent wrote to me saying that many of the children could play minuets and sonatinas, but few of them can play hymns. This condition arises because children are not encouraged to play hymns at home for a family sing-song, and often because piano teachers do not consider instruction in hymn-playing part of their task when examinations loom upon the horizon twice a year. The little book we are discussing could be played through by a junior student in a few hours and it would become a good sight-reading aid.

Beside the standard and well-known hymns, there are settings of sacred words to good folk-song tunes. Then there are some unusual features in the book besides hymns. Since children are always doing something with their hands, there are three musical settings of descriptive words and seven additional verses for speaking, all of these to provide a background for finger-play, to represent birds in a tree, bells in a steeple, the patter of rain, a garden bed, a happy family, and coloured leaves. For rhythmic play, where the size and location of the class room permits, there are a dozen simple musical arrangements from the classics to provide musical designs for galloping, running, light-stepping, walking, curtseying, skipping, swaying, marching, jumping and hopping. These apparently vigorous activities should be done in moderation in order not to disturb other groups, but they all represent the normal outlet of a child's physical expression.

In every school period there should be a time of quiet listening, when such moods as trust, reverence, sympathy, happiness, repose, joy, worship and wonder may be expressed by careful playing of splendidly arranged passages from Purcell, Handel, Bach, Brahms, Beethoven and Mendelssohn. There is also an appendix with helpful hints for teachers. So this is a child's own book to be interpreted by the teacher as an aid to real worship.

The foundation of Christian living is laid in the formative years of early childhood, so with the influence of parents, teachers and other children's leaders there is yet hope that the young men and women of the next generation shall have attained a standard of Christian character and fortitude that will enable them to carry the banner of good-will towards all nations and make this world a place of abundant living where the principles of Jesus, that Friend of all children, shall be put into practice. Perhaps in their moments of meditation their thoughts will flash back to the happy Sundays when beauty, music and story blended together into one harmonious whole. If you have problems with reference to the worship services for your children you might find considerable help by the judicious use of **Songs for Little Children.** They are easy to sing and memorize, and the mood of each hymn will lead the little people who sing them into that land of light and love where Jesus comes close enough for them to touch the hem of His garment.

As I See It

ROMAN COLLAR

On Liberating Christ

"Jesus shut within a book
Is not worth a passing look,
Jesus prisoned in a creed
Is a fruitless Lord, indeed.
But Jesus in the hearts of me
Shows His tenderness again."

Authors at times use exaggerated language to startle their readers into thinking and doing. I don't think that the writer of the above verse means that the biography of Jesus—we have four—would be as junk upon library shelves. He knows that the knowledge that Jesus even lived came primarily from the inspired lips and written words of men. No mission has ever been a success without the Word, the testimony and, as the poet implies, without the "word becoming flesh" in real and practical sense. Both the "Book" and the "Creed" have their place. No more, we add, dare we keep Christ "within" the Church. Too long have we left Him there. The Benediction pronounced, we've locked Him up. We haven't always had the Pauline experience of taking Him with us—"I live, yet not I, but Christ liveth in me . . . I live by the faith of the Son of God. . . ."

It's all wrong, even wicked, to keep Him in a Book, in a Church, in a Monastery, to keep Him from expressing Himself in and through us. Loose Him and let Him go!

It seems to me that the Church must do some serious thinking and prepare to do it quickly. Albert Einstein put it: "We must either change our thinking or die." There's much in that, but not all of what it reads surfaced! Man doesn't die easily or quickly. He has been "wiped off the map" uncounted times, and still he appears a fairly rugged chap. But this is an age that screams that he must think quickly and wisely. As never before in human history he is facing forces he cannot fully estimate, results he cannot determine like a familiar equation. Imponderables! So he simply has to stop and THINK, think more furiously than he has ever

● 416 persons wrote lessons or articles in 1954.

If all the pupils and teach- of United Church Sunday ools in Canada were to rch past at the rate of one second it would take them en days and two hours to by.

ght. "Think Or Die" is the of an article that I've just ed flaring across the page of nternational secular journal. east, if he doesn't, man seems d to have a rough time of it. is in His heaven, but it n't follow that all's right with world. We've got to do some- g about that world. That ething," I think, is implied e immediately-foregoing para- h. It is not an easy task.

The Memoirs of Bishop sley Henson we are reminded Christianity was a minority ement. When we call this year D. 1955," we still acknowledge those letters "A.D." Anno ini, "Year of our Lord." se, we have read, who altered calender, changing "A.U.C.," **Urba Condita**, "from the nding of the City of Rome," "A.D.," "from the Birth of ist," meant to recognize a damentally altered world. But merable people, nations, in , are using their gigantic er to switch it back to B.C., forget that there ever was an D. 1955," we still acknowledge oad at the hour — **Forget** ist! Keep Him out of your ologies! Out of your Calendars! prison Him in your Kirks! usly sing about Him there if like, but don't forget to turn key in the door when you e! Yes, lock Him up in a book; eze Him in stained glass! Don't, you value your peace of mind, mention Him in your Unions or your Chambers of Commerce! And it would be **infra dig**, twice over, to introduce Him to an International Conference! You certainly wouldn't have Him at a Secret Conclave on War, or at your Concentration Camps where slaves rot and die!

Yes, the best thing is forget
Christ—
So the world argues—
So nations are doing—
So we prepare our doom!

But really the thing to do is to free Christ. Let Him loose in the world; let Him at the unspeakable tragedies, horrors, and sicknesses of the world. And how is this done? Annie Flint Johnson has the simple yet stirring answer:

"Christ has no hands but our
hands
To do His work today;
He has no feet but our feet
To lead men in His way."

There's a measure of truth in what Gilbert K. Chesterton wrote a few years ago: "Christianity has not been tried and found wanting. It has been found difficult and left untried." Some three years ago at a meeting of laymen one remarked: "We laymen have decided that there must be more to religion than discussing the mortgage and passing the plate." He had something there!

He was unquestionably right. If that's the be-all and the end-all of our religious activities, it is a pretty thin experience, not even worth recording! But our friend, quoted immediately above, went a long stride further: "Either it's a vital experience, intimately and honestly shared, or it's nothing." Right again! if not "vital"; if not "shared," it is **nothing**, less than nothing, for selfishness, by no conceivable argument, can be interpreted as of Christ.

am interested." Miss Ruth Curry, the Children's Editor, enjoys talking to a Nursery child, Mary Margaret Buhr of Moose Factory.

"Don't forget the Superintendent!" Dr. E. R. McLean and Rev. Peter Gordon White confer on the *Superintendent's Quarterly*.

I wonder if Christianity has "missed the boat" in the sense that it has become a great organization? It maybe that such was inevitable, grew, indeed, out of the slender branch we see in the New Testament.

Granted the possibility, another question arises, namely, was it meant to take the form it has? Other questions follow, Has the great tree fulfilled its purpose? Borne the expected fruit? If so, why the heart-breaking problems of the centuries? Is Chesterton right? Have we had gigantic spiritual power put within our grasp and failed to use it? To vary the figure. Have we become so engrossed in the "building" that we have overlooked the reason for its erection? Ah, these disturbing questions!

Yet I am part of that "building." And, I confess, a slave to its details. Like all men of the cloth, I am cumbered about with much serving, and much of the serving is applying "cement' to keep it intact. But I should be more deeply involved in the "greater things," greater things than these shall ye do. Greater than Christ did? Did He really mean that? Apparently so! And I've never done them! Has the Church—His spiritual body?

I don't want to appear preachy (though I think preachers could stand a moiety of it!) but I should like to add that there is much talk about Christ, and too little "living" Christ in every area of life. Be sure of this, that every failure of ours here is noted by a large part of the world and becomes ammunition to blast, cripple, if not destroy us. The final protection of the Church lies in taking Jesus where it goes. That, no less, is the final solution of man's ills.

That may be dumb kind of reasoning, but that's As I See It.

Used Clothing Needed

Good used clothing is needed for Overseas Relief. Spring cleaning will empty many closets. The relief depots will take all the clothing available. Send parcels prepaid to the nearest depot, either The United Church Overseas Relief Depot, 100 Simcoe St., Toronto 2 B, Ontario, or Welfare Industries, First United Church, 742 East Hastings Street, Vancouver 4, B.C. Shipment should be accompanied with ten cents a pound to help cover the shipping charges overseas.

PARENTS and TEACHERS

MARGARET G. WILSON

Sunday School Lesson Helps

It has been my privilege to study the lesson helps published by The United Church Publishing House for the nursery, kindergarten and primary departments of the Sunday School.

Evidently a tremendous amount of research and planning preceded the production of this material.

The material, if used as suggested, ought to bring about a co-operative interest between the parents and the teacher which would be most valuable for the spiritual development of the children.

The teachers receive a quarterly which not only assists the teacher in her lesson preparation but helps in the physical set-up of the room. It states the aims and procedures. In addition, the teacher also gets a folder for hand work.

Parents receive a letter each quarter with suggestions for making the Sunday School lessons meaningful in the home. There is also a leaflet containing the words and music of songs that may be taught and could be used in the home. This is a wonderful help both for the teacher and the children.

Then the children are given a beautiful picture, story leaflets each Sunday that are to be taken home. These are most unusual. For the nursery children, the leaflet is so folded that when the parent opens it to read the story to her child, the picture is on the same side as the story so the child can visualize the story as it is being read to him.

On the last page of the primary leaflets are religious crossword puzzles, scrambled words, follow the dots, riddles and other things that intrigue and interest children of primary age.

Children are fortunate who receive one of these leaflets each Sunday.

Teachers are fortunate who have such valuable lesson help material, and parents are fortunate who receive such aids from the Sunday School that uses the material published by The United Church Publishing House.

Religious Education?

It is both enlightening and discouraging to listen to a group of five and six-year-olds relate their Sunday School experiences to each other every Monday morning.

It sounds somewhat like this: "I couldn't wear my jumper to kindergarten today. I got it too dirty in Sunday School. We were playing pin the tail on the elephant. That's just like pin the tail on the donkey only we had an elephant."

"Oh, we play hide the keys every Sunday 'cept on nice warm Sundays, and then we play hide-and-seek behind the trees in the park. We play all kinds of games in the park because our Church is near a park."

"I don't go any more now 'cause the kids were too rough. They ran around and pushed us, so now I don't go."

This conversation is carried on by children who come from splendid homes and from large, efficiently operated Churches.

Yet something is wrong in the Sunday Schools. Sometimes young, inexperienced high school girls are given full responsibility of a class of young children. Not understanding about the teaching of children, they play games.

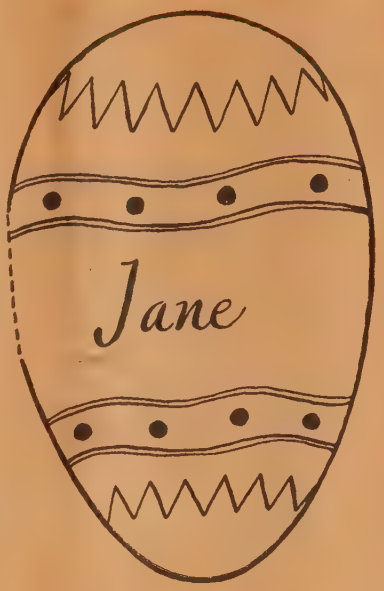
Other teachers are people who like little children and that seems to be sufficient recommendation for teaching four, five or six-year-olds.

There are some conscientious teachers who feel they are not teaching the children as they should be taught, yet don't know what to do with them.

Then there are, of course, those who know how and do an excellent job teaching the youngest members of the Sunday School.

However, it does seem that people should be selected to teach little tots because they know how to teach them. If they don't know how, then those people should attend a training class, perhaps conducted by another Sunday School teacher from the same Church, or another teacher should be asked to meet with these teachers and give them some help in how and what to teach.

It is important that we teach religion to the very younger members of our Church School. We must develop right attitudes toward the Church and all it stands for, and we aren't doing it if we play games every Sunday.



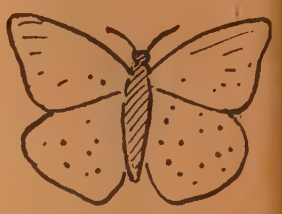
ATTENDANCE CHART FOR APRIL

DIRECTIONS

For each child, fold a piece of white construction paper 9" x 6" in half and cut out an egg, leaving one edge folded, as indicated by dotted lines.

On the first Sunday in April let each child decorate his egg with wax crayons. Encourage the child to press heavily on the crayon.

After the decorations are complete, let each child paint his egg with water colour, black is very effective. The paint will colour only that part of the egg on which the crayon has not been used, so do not have the egg entirely covered with crayon colouring. These may be used to decorate your room, and each Sunday a child is present he may paste a small paper coloured egg inside the large one.



Handwork

April 3

Ask each child to draw some butterfly pictures, or let him colour one that you have drawn. He may want to cut it out and bend its wings so the butterfly looks as if it were flying.

April 10

Each child may draw a picture of a cross and colour it yellow. Add to his picture "Jesus Christ has risen today."

April 17 and 24

Let the children talk freely about things they have seen or heard that told them spring is on its way. After this conversation period ask them to draw something that tells us spring is here. Suggest to them some of the things they mentioned.

The following little poem may be used on the Sunday the children draw the butterflies:

"On a bare brown branch of a bare brown tree,
Something was sleeping as soundly as could be;
Wrapped in a blanket a little worm spun
As soon as he knew that summer was done.

There he slept, through storm and through cold and snow
But at Easter time in the warm sun's glow
He awoke. And lo! he had changed to be
A beautiful butterfly glad and free." *Author Unknown*

April is here.

luslims and Christians Meet

New Venture of Faith Launched

NEST MARSHALL HOWSE—A Letter from Alexandria

I.

A new venture in inter-faith operation was launched early February in the Hotel Cecil, exandria.

Twelve distinguished Muslims luding clerics and laymen and corresponding group of Chris-ns gathered in session to inaug-ate a "World Fellowship of slims and Christians."

The Muslims came from coun-es ranging from North Africa Indonesia. They included widely luential Sheiks, chief among om was Muhammad Bahjat Al-ar—one of the most powerful ly-men of the Sunni Muslims the Middle East.

Lay Muslims numbered among ners Mahmud Brelvi, well-own author from Pakistan, hommad Roem, Minister of reign Affairs, Indonesia, and uhyddin Musuli, publisher of e newspaper **Beirut.**

In addition, two Muslims came om the United States: Mahmoud oballah, Director of the Islamic nter and Sheik of the Mosque, ashington, D.C., and Mr. Ali ahadeen, a Lebanese, who has red thirty years in New Jersey.

This was to balance the invita-on of Christians, such as Dr. nakur Das of Pakistan, who were vited from countries overwhelm-gly Muslim.

Christians came also from gypt, Lebanon, Greece, Spain, rance, the United States, Canada. gnificantly, a wider representa-on of Christianity met to talk ligion to Muslims than can be thered to co-operate among emselves. With the Protestants, rthodox, and Coptic represented the World Council of Churches as a contingent of Roman Cath-ics (clerical and lay), not yet rmitted to attend the Christian cumenical assemblies.

Roman Catholics at Alexandria, ith Vatican approval, included n American priest, Father dward Arbez, Professor Emer-us of Religion at the Catholic niversity of America, and lay-en including Judge Michael oyle of the Permanent Court of nternational Arbitration and a apal chamberlain, and Dr. Louis assignon, Orientalist of the orbonne.

The Alexandria Meeting is a evelopment of the convocation eld last April in Lebanon. There or the first time in fourteen hun-red years, representative leaders f Islam and Christianity gathered round a common table to pro-ote understanding and co-opera-on between the adherents of the wo faiths—which together con-titute almost half the population f the earth.

The Meeting at Lebanon roused widespread interest throughout the Muslim world. Not all the response was friendly, but Muslims and Christians alike who believed in the movement thought that some further action should be taken before the initial interest waned.

The Egyptian Committee met to set up an organization which after the pattern of the Council of Churches will hold a World Assembly every five or six years, and in the interim to promote good will and co-operation in such social and other projects — the promotion of world literacy for example—as may be found practicable.

An important episode in religious history was therefore marked when the representatives formally voted approval of a "World Fellowship of Muslims and Christians."

The initial gathering at Lebanon was sponsored by a group of distinguished American citizens through the organization "American Friends of the Middle East." The Alexandria meeting, however, has moved away from that auspices. Indeed Muslims of the Middle East are scarcely ten per cent. of the World Muslim Community. The first Assembly of the new movement, which will be held next year, will probably signify its wider scope by gathering in some other part of the world. Spain and Pakistan have been mentioned.

Every inter-faith movement meets the two-pronged weapon of apathy and hostility. The Muslim-Christian venture has met both, and the hostility of one opponent, the Grand Mufti of Jerusalem, marked the first day in Alexandria with embarrassment which must be mentioned later.

"Now here's a school that orders early!" Mr. Roy Belford, Circulation Manager, receives orders, has large staff prepare and ship tons of mail from his circulation building.

Do You Know These Lesson Writers?

The whole Church helps in the production of our lesson materials. Men and women, ministers and lay people, from places large and small, East, Central and West, share their insights and make us debtors. The following men and women have written lessons recently in use, or soon to be offered to our Church Schools:

Miss Helen Anthony, B.A., Exeter, Ont.
Dr. J. T. N. Atkinson, Dartmouth, N.S.
Miss Mildred Begg, B.A., Hamilton, Ont.
Miss Marion Brillinger, B.A., Troy, N. Y., U.S.A.
Miss Miriam Cline, M.A., Grimsby, Ont.
Rev. Kenneth Cousland, M.A., D.D., Toronto, Ont.
Rev. Emlyn Davies, B.A., D.D., Toronto, Ont.
Rev. T. T. Faichney, M.A., D.D., Galt, Ont.
Rev. Vernon Fawcett, B.A., D.Th., Vancouver, B.C.
Rev. Victor Fiddes, B.A., Th.M., Niagara Falls, Ont.
Rev. Harvey G. Forster, M.A., D.Th., D.D., Welland, Ont.
Rev. E. G. D. Freeman, M.A., D.D., Winnipeg, Man.
Rev. John T. Freeman, B.A., Atikokan, Ont.
Miss Eleanor Gamble, Toronto, Ont.
Mrs. Elizabeth Gardner, Hamilton, Ont.
Mr. Ian Gibson, Montreal, Que.
Rev. C. Earle Gordon, B.A., S.T.M., Truro, N.S.
Rev. K. M. Hamilton, M.A., B.D., Elmsdale, N.S.
Mrs. F. S. Harwood, Richmond Hill, Ont.
Rev. Fred J. Helps, B.A., B.Th., Toronto, Ont.
Mrs. Jean Lillie Hill, Richmond Hill, Ont.
Rev. Alice Hogman, B.A., Emo, Ont.
Miss Margaret Hutchins, M.A., Wolfville, N.S.
Rev. Minton Johnston, B.A., D.D., Toronto, Ont.
Rev. Bruce Johnson, B.A., Winnipeg, Man.
Rev. Norman Langford, M.A., B.D., Philadelphia, Pa., U.S.A.
Rev. Earl Lautenslager, B.A., D.D., Sudbury, Ont.
Miss Isobel McFadden, Toronto, Ont.
Rev. William McKay, M.A., Ph.D., Pickering, Ont.
Mrs. Eleanor McKim, St. John's, Nfld.
Rev. R. K. N. McLean, B.A., B.D., Portage la Prairie, Man.
Mr. Gordon Meyers, Toronto, Ont.
Rev. George Mundy, B.A., Sebright, Ont.
Rev. Frank Patch, B.D., Toronto, Ont.
Rev. R. C. Plant, B.Sc., B.D., London, Ont.
Rev. Gordon W. Porter, M.A., B.D., Toronto, Ont.
Rev. A. G. Reynolds, M.A., D.D., Elmvale, Ont.
Miss Margaret Robb, B.A., Toronto, Ont.
Mrs. Dora Sabean, Saint John, N.B.
Miss Olive Sparling, B.R.E., M.A., Toronto, Ont.
Mrs. Walter Sully, Toronto, Ont.
Rev. George E. Taylor, M.A., B.D., Winnipeg, Man.
Rev. George Tuttle, B.A., B.D., Vancouver, B.C.
Rev. Harold Vaughan, M.A., Th.D., Toronto, Ont.
Rev. Peter Gordon White, B.A., B.D., Toronto, Ont.
Rev. Roy F. Wilson, B.A., Winnipeg, Man.
Miss Nina Yeomans, B.S.Ed., M.A., Toronto, Ont.

The Alfred R. Stone Memorial

The interest shown by the members of St. James-Bond United Church, Toronto, Ontario, in the promotion and establishment of the Alfred R. Stone Memorial has been very encouraging. This in itself is a tribute to the accomplishments of this outstanding Canadian missionary.

Highgate United Church, his home Church, has indicated a similar interest in this Memorial and wished to be associated with the St. James-Bond Church in this worthy project, the nature of which is already taking form.

The Rev. Alfred Stone took an especial interest in rural affairs in Japan and spent much of his time and energy in the development of rural centres where lay leaders were trained. These rural centres are hives of industry, and while they are primarily concerned with the training of Church workers, yet their training programme includes matters relating to agriculture, diet, recreation, and community and social life. For this reason it has been suggested that the Memorial take the form of a chapel to be built at the National Rural Leadership Training Centre at Hino.

The Treasurer of the Memorial is Mr. J. S. Armstrong, 418 Roselawn Avenue, Toronto 12, Ont.

Life Line of a Quarterly

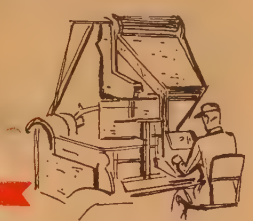
1. Lesson Committee outlines the course

2. Editor enriches the outline, selects a writer

3. Writer creates a course of lessons

4. Editor puts the writer's manuscript in shape for publication

5. Artist illustrates lessons



7. Type is set. Proofs sent to the Editor for okay

6. Engraver makes the plates

8. Huge presses print the quarterly by tens of thousands

9. Quarterly mailed to your Sunday School

10. A class in Islington United Church uses the *Junior Work Book*. Miss Isabelle Ryans is the teacher.

PRESBYTERY NEWS

Guelph Presbytery. Four candidates for the ministry were present at the Guelph Presbytery at its February meeting in First United Church, Waterloo, Ontario. The four young men told of their experiences on the mission fields in the West during the past summer. Each bore his testimony to the need of the Church for more ministers. It is the greatest experience in life, they said, to be able to share the experiences of joy, loneliness and sorrow of others. The candidates were: Lawrence Fetter, Ernest Royal, Cameron Hill and Cecil Whittick.

A panel discussion on Christian Education in the Public Schools was held at the afternoon session by Rev. R. D. Trask, Mr. Fraser Auld, Rev. W. R. Petherwick and Rev. Hugh MacTaggart. The discussion led to the conclusion that Christian Education in the Public Schools is needed, that there should be closer co-operation between the Church and School in the responsibility for Christian education, and that religious education should be given by the teaching staff, assisted by the clergymen.

The national evangelistic mission, which the General Council decided would be a major concern of the Church during the years 1955 and 1956, was considered under the guidance of Rev. E. E. Baskier. He announced that the opening phase of the campaign so far as the Presbytery was concerned would begin with a Mission of Reconsecration of ministers in September in Melville United Church, Fergus, Ont. Later in the fall of 1955 the Presbytery will hold a special Mission to Elders, Stewards, members of Official Boards, leaders of the Woman's Missionary Society, the Woman's Association, the Young People's Unions, Mid-week Youth leaders and Sunday School teaching staffs. The culmination of this Mission will be a special service of reconsecration for all these Church workers, when once again they will reaffirm their purpose in the particular work to which they are called in the Church. In 1956 there will be a Mission of Reconsecration for all members of The United Church of Canada within the bounds of the Guelph Presbytery. Mr. Baskier is Chairman of this committee and will call in the Committees of Home Missions and Christian Education to plan for these Missions.

Family Plan Helps

Ottawa Presbytery. The value of the Family Plan in promoting **The United Church Observer**, and the contribution **The Observer** makes in the life of the congregation featured the report of the Publications Committee at the February meeting of Ottawa Presbytery. Rev. Kenneth H. Woodwark, in presenting the report, asked for comment from those using the new plan. Rev. D. B. Macdonald, minister of Westboro, declared that it created a new interest in the Church, largely contributing to a 40 per cent. increase in M. and M., in spite of a large building programme. Rev. E. B. Bugden, speaking from the viewpoint of rural Churches, told of its value in Richmond and Stittsville, while Rev. R. W. McLauchlin reported that St. James United Church was introducing the plan.

Missionary and Maintenance reached an all-time high in Presbytery, reported by the convener, J. R. MacGregor, with a total of $146,318, ten per cent. over the previous year.

In a thought provoking and inspiring message as Montreal and Ottawa Conference President, Rev. Charles D. Donald, D.D., pointed out that God is working in events and in history. We are working with God. He told of encouraging signs of life in the Church today—the emergence of the place of the laity, as one, and urged greater development of the religious life of the family, an individual basic Christian experience, and more intensive training of elders and stewards.

Reports indicated Church growth—St. James United being authorized to spend $35,000 on renovations and improvements to Church hall, and permission for Southminster Church to secure a mortgage for $85,000 for a new Church hall.

Rev. J. Lorne Graham, while reporting 161 candidates for the ministry of the United Church as first year students, pointed out that the demand of the United Church — the largest Protestant Church in Canada—for ministers cannot yet be met. He deplored the fact that it takes 5,900 families to produce one candidate for the ministry.

Other reports submitted were indicative of the urgent need for expansion and a deepening of the sense of stewardship among the membership of the Church.

J. R. M.

Preaching Mission

Rev. Gordon C. Hunter, minister of Asbury and West United Church, Toronto, will conduct an evangelistic preaching mission in the Winchester United Church March 28th to April 3rd.

The mission is part of the programme of evangelism begun last year in the Dundas-Grenville Presbytery and sponsored by the Presbytery Committee on Rural Evangelism, of which Rev. C. H. Ferguson is Chairman.

The mission at Winchester will serve the charges in the eastern part of the Presbytery. Rev. T. N. Mitchell, minister of the Winchester Church, is Chairman of the committee in charge.

Photo by Anson Moorhouse

a and Nisha, the two and a half year old twin girls from India who star he film "Sugar and Spice" just released by the Committee on Missionary Education.

SUGAR AND SPICE" — New India Film

ugar and spice and all things nice
nd such are 'little girls' made of."

hese lines describe Usha sha) and Nisha (Neesha), the and a half year old twin girls n India who star in the film gar and Spice," just released the Committee on Missionary ıcation.

hese two little girls are fourth eration Christians, and they with their mother and father Ratlam, in Central India. Both ir parents are school teachers, their mother has decided that s much more important for her stay at home and look after her ns. Although many things are erent in India—the way they their hair with oil, the food y eat, their dress, etc. — the ns' mother is just as competent her Western counterpart. Usha l Nisha are always clean and t and their diet is carefully ulated. Indian children learn ısehold tasks at an early age, , and the twins are already ing to imitate their mother as does the family wash on a big stone, or cooks chipattis for ch—often with very humorous ults.

Just like little children in Chris- n homes in Canada, grace is ays said before meals and yers before sleep. Usha and sha particularly like to have ir mother tell them a Bible ry—and then they tell it back her!

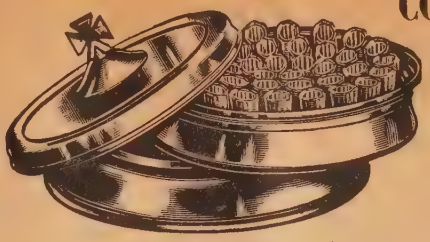
The twins' grandmother tells e story of "Sugar and Spice." d although we meet the twins rough the eyes of a very indulgent grandparent, it is not hard to see that Usha and Nisha are just like any little girls in Canada.

This film has interest equally for children, or adults. Instruction sheets accompany the film with directions for children or adult audiences. It is twenty minutes in length, is in colour and live sound.

The film was produced by Shirley Tyte from material brought from India by Rev. Anson C. Moorhouse. The narration was written by Gertrude Patmore. The grandmother's voice was taken by Jane Mallett, outstanding Canadian dramatic artist.

Drumheller Presbytery met at Hanna, Rev. W. P. Smetheram presiding. Reports on the Missionary and Maintenance work, and Overseas and Missions were given by the Revs. C. W. Zurbrigg and J. Wood. Mr. Zurbrigg reported substantial givings of the Presbytery for the "Food for the Hungry" Fund. The Property Committee under the Rev. W. L. Gourlay noted that on the list of new property was the Carbon Church and the Rockyford manse, the Oyen manse was being modernized, and the Acme manse had modern kitchen facilities installed along with modern plumbing. Mr. Gourlay pointed out that the appearance of the Church was the responsibility of the Church Board, and advocated the studying of the feasibility of promoting farm projects to assist Church Finances.

Two candidates for the ministry were received: Mr. J. Elliott of Drumheller, Alta., and Mr. V. J. Rau of Beiseker.



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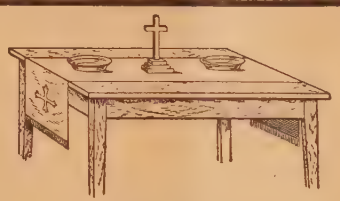

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— EMBROIDERED TABLE RUNNERS —

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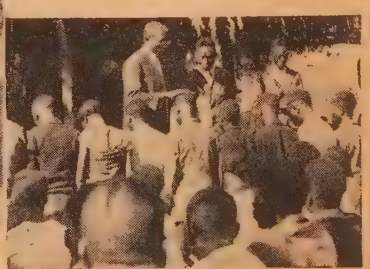

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THE UNITED CHURCH OF CANADA,
299 Queen Street West, Toronto, 2B

Dear Sir—Please send me complete information about the Annuity Plan of the Church.

NAME .....

ADDRESS .....

.....

THE PENSION PLAN

Dear Sir,—At present, ministers pay a percentage of their salary to the Pension Fund, and they receive pensions based on an equal amount per year of service. The 1954 General Council has ruled that ministers in future will get 1¼ per cent. of what they pay in —high-salaried ministers will get higher pensions. It is the same as if those who paid more income tax got higher old age pensions.

When equality of pension for equality of sacrifice in the ministry is forfeited, the ministerial fellowship is injured; missionaries and back-pasture shepherds are penalized; ministers' widows become Mrs. O'Gradys and Colonels' Ladies; and plain justice is thwarted. Proponents say there is not much difference. Even one cent difference breaches the principle. It is a bad thing. How did it get past General Council?

(1) **The method of non-information.** Not enough information is given on which to base informed, strong, active opposition.

(2) **Misrepresentation.** The bad apple (unequal pensions) is put in a barrel of good apples (increased benefits to widows, etc.) and delegates told they must take the bad apple if they wanted the good apples—a package deal.

(3) **Coup d'état** (planning and seizing an opportune moment when the opposition is weakened by use of the above methods). Railroading is a first cousin to this method. We learned with surprised dismay of the committee's utter disregard of the general non-concurrence of Presbyteries and Conferences.

(4) The use of **prestige of office** and indigestible figures to influence confused voters.

(5) **Fait accompli** (the accomplished fact). Still opposed in mind, many will quit active opposition when the thing is done. Proponents of changes count on that to offset loss of support because of railroading tactics.

The haste with which this important proposal was carried through was unseemly, to say the least. Next General Council would have been time enough, especially in face of huge opposition. Better two years more of the status quo than an eternity of injury to the ministerial fellowship.

The foregoing is the introduction to a notice of motion before the Oxford Presbytery of London Conference, to (1) resolve that we deplore the lack of information from the Department of Pensions and the consequent confusion; (2) resolve that this Presbytery memorialize General Council to repeal that part of the new ruling that makes null and void the equal per-year-of-service pension payments.

Kintore, Ont. John Douglas.

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Letters

Dear Sir,—May I inform Eva M. Penrose, Mitchell, Ontario, (re her "explanation" in the Jan. 1st issue) that the Department of Pensions is doing the impossible. It is mixing the department of salary and the department of travel allowance — and assessing ministers on their salary **plus** whatever portion of the travel allowance the Department sees fit to consider excessive. And, let me also inform her that the Department of Pensions takes this action without consulting or informing the officials of the pastoral charge, or in any way giving the officials an opportunity to justify a larger-than-average travel allowance. All of which is rather confusing in the light of a letter which I have from the Secretary of that Department, dated August 28, 1952, in which I find the statement, "There is no assessment on the travel allowance"!

May I also inform the readers that the Department of Pensions did what seemed to me "the impossible" again at the last General Council when it succeeded in pushing through a motion, in spite of the previously expressed opposition of five conferences, which abolishes the principle of Christian Brotherhood among the future pensioners of our Church. I refer to the ruling which makes pension benefits dependent upon the minister's salary during his years of service. I have seen only one letter of protest in this paper over this ruling which establishes class differentials among the future pensioners. The ministers who "grabbed the plums" while serving as active ministers will now receive the "cream" of the pension benefits, while those who were content to serve God in the less remunerative parts of His vineyard will receive a pittance when they retire.

This may be an established practice in the modern business world, and I am not doubting that it is "actuarially sound," but to my mind it has no place among our ministers who pledge themselves to serve our Church wherever God (not Mammon) calls them. Surely such a drastic change in policy should not have been established without a remit to the presbyteries. Certainly our Missionary and Maintenance Fund should not be tapped for excessive pensions to well-paid ministers while so many needy areas at home and abroad are neglected.

Charles E. Brandow.

Drinkwater, Sask.

Dear Sir,— Some of us are aware of a profound misgiving in regard to some of the changes that have been made in our Pension Fund regulations. We are not even sure what has happened as very little has appeared in **The Observer** and very few were privileged to hear the debate at Sackville which led to a radical change in the apportionment of Pension Payments.

Even though I may stand to benefit somewhat by the new regulations, I still question the wisdom of the amendment to the **Manual** whereby Pension credit receivable will in the future be at the rate of one and one-quarter per cent. of annual salary received. This is a definite departure from the old idea that a man should be paid for years of service rendered not for privileges enjoyed. Although salaries differed widely both in the pre-union Churches and in the United Church, when it came to pensions we thought we were all on the same footing. Those ministers who spent most of their lives on rural fields and served gladly even through the hungry thirties when salaries were meagre and insufficient, did not think of themselves as in any way ineffective or inferior to their city brethren who were called to serve where salaries were higher and conveniences assured. Even the secular Government of Canada gives to all alike an equal pension of $40 per month, with no questions asked. To put the matter of pensions on a purely actuarial basis is to ignore the principle that is surely Christian, viz., "that the strong should bear the burdens of the weak."

I can think of men in Alberta and Saskatchewan who had cars to keep up, and never received more than the minimum salary, and who in the depression days would reckon in every pound of butter received and every sack of potatoes, in order that it would look as though they had been paid their salary in full. Of course giving in kind did not give them cash to pay their superannuation or pension funds, and many were kept poor trying to meet their obligation to these funds. Now it seems these servants of God are to be penalized for having taken such fields.

Perhaps I have misunderstood these changes, and if so I should be glad to be enlightened. Perhaps the action of the General Council is not irrevocable. At least two influential Conferences — London and British Columbia—asked that this change be not made until Presbyteries had been consulted. Two or three others asked that no changes be made, so that there is a reasonable doubt as to the wisdom of this course.

Rosedale, B.C. James H. Stark.

h and the Church

r Sir,—I wonder if we lay- nd ministers ever stop to er whether the younger ers of our Church are really ians. Do they give them- to Christ at the time of g with the Church? Our g people coming into the h should be admonished and d about the seriousness of ep they are taking. So often are those who think they o on after they have united the Church just as they did becoming a member.

hink, too, that every effort l be made to get young e who unite with the Church active partnership. We all a talent of some kind or er to use for the Master, and s it is used it will die. We about the man who buried lent in the ground.

A. Daley.
R. 1, Bathurst, N.B.

Ryerson Essays

ar Sir,—In The Observer of 1st J. W. Young asks, "Why not the Church issue books blical History, etc.?" May I Mr. Young's attention to the on Essays, many of which been issued by our Press Church Union. I have them my library up to No. 61. pamphlets containing 30 or pages, sold for about 20 each, and would probably be nted if there was a demand. are: "Old Testament Proph- by Professor S. P. Rose; ortal Life" No 61, by Prof. C. Workman; "Inspiration nfallibility," No. 7, and "The ation of God to Man," No 6, rincipal Albert M Sandford. Board of Evangelism and al Service has published ting for the Lord's Return" Ernest Thomas, and other y pamphlets of later date. I t is not a matter of publish- nore but of using the rich we already have.

nton, Alta. H. G. Smith.

lance Backward

ear Sir, — When visiting tly with Dr J B. Tyrrell, da's eminent geologist, who kept a diary for over fifty and who, by the way, is in nineties, he showed me the wing entry

ttawa, February 25, 1888— sley and Hunter have just evangelistic services for t three weeks in the Method- hurch and I attended many hem. Sir John A. and Lady onald also attended many of services and Sir John used up to the rail to be prayed ut Lady Macdonald remained r seat and waited for him to back to her. I saw this al times."

. Tyrrell has given me his ission to use this excerpt. ght you might like to publish

E. Crossley Hunter.

ronto, Ont.

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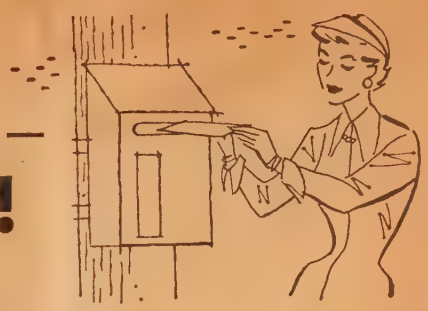

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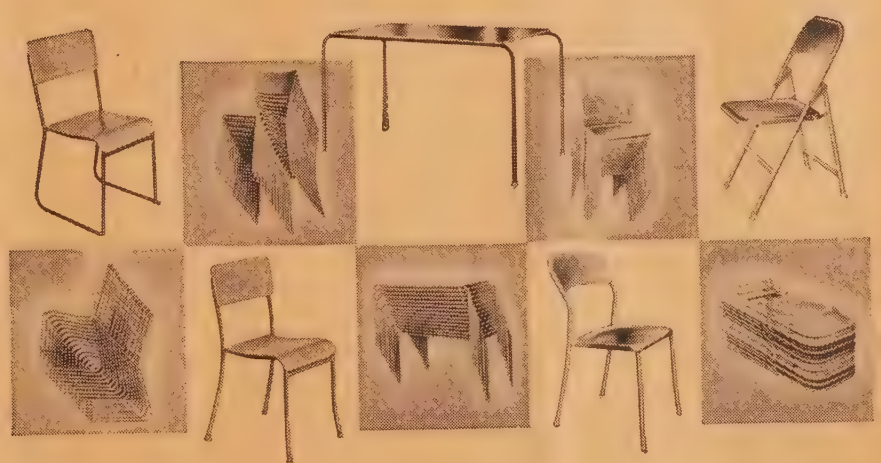

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Grace Church, Napanee, Ont., Rev. C. D. McLellan, minister. New members added to roll, 60. Net gain in membership, 34. Membership, 980. Total raised for all purposes, $19,220; for M. and M., $4,134; by the W.M.S., $1,195; by W.A., $2,300. Modern improvements were made in the parsonage. A Preaching Mission held in October when Rev. Arthur Kewley led a week-long series of meetings.

Trinity Church, Chesterville, Ont., Rev. R. A. Mitchell, minister. A record year was indicated by the reports at the annual meeting, $8,333 was raised, $500 more than in 1953, and a new high of $1,209 for Missionary and Maintenance. Increased attendance at Sunday School, Harry Allison, superintendent. C.G.I.T. group formed and the Y.P.U. formed an experimental Hi-C teen-age group.

St. Andrew's Church, Cumberland, Ont., Rev. J. R. Millar, supply minister. A very successful year was noted in the annual reports. Debt on the new Church addition was reduced to $1,500. Total contributions from all organizations total $4,314. Total Missionary and Maintenance receipts from the Cumberland and Rockland congregations were $814.61, a new all-time high. Tribute was paid to the memory of Wm. Russell, senior elder. The minister, Mr. Millar, was thanked for his services and asked to remain as supply minister for another year.

Carleton Memorial Church, Ottawa, Ont., Rev. Duncan McRae, D.D., supply minister. Looking back over a year of encouragement that will long be remembered, the congregation at their annual meeting noted they had moved into their new Church building, at a cost of $65,000. Total contributions had reached $15,225 during the year, an increase of $3,500 over the previous year. $2,200 was raised by the Woman's Association, headed by Mrs. E. L. Johnson. Church membership had grown to 250, in a congregation that was formed five years ago. Rev. E. A. Martineau, City View, interim moderator, presided. Dr. R. T. Elworthy reported purchase of a new electric organ. Sunday School had 300 enrolled, increase of 60 during year. Appreciation of services of Dr. McRae expressed. Congregation will be separated from Eastview, and call a full-time ordained minister at end of Conference year.

St. Andrew's Church, Hemmingford Charge (Que.), Rev. Wm. Holmes, minister. The annual Congregational Meeting of St. Andrew's and Robson United Churches was held January 25, 1955. The minister presided. Encouraging reports from the various organizations revealed a year of steady progress in all departments of the Church's life and work. The trustees' report, presented by Mr. R. J. M. Reid, indicated good progress made in connection with turning the Church Glebe into a children's playground, to be opened this summer. A minute's silence and prayer tribute was observed in memory of those who had departed during the past year. Finances were reported in good shape by the treasurer, Mr. Peter Reid, with increased givings to Missions. Votes of thanks were accorded the minister and his wife and all office-bearers for their capable leadership and untiring effort.

Galetta, on Fitzroy Harbour (Ont.) Charge, Rev. J. G. Cruikshank, minister. Good reports from all organizations. Decided to accept THE OBSERVER Every Family Plan in 1955. Increased contributions to the Missionary and Maintenance Fund. Mrs. W. E. Hardy expressed thanks to the minister and his wife.

Dominion-Douglas Church, Montreal, Que., Rev. A. Lloyd Smith, D.D., minister, showed further progress so far as it can be measured by statistics. The various Women's Organizations all had an active year in a wide variety of social service. The Woman's Missionary Society attained its objective. For Missionary and Maintenance (including "Food for the World's Hungry") the contribution was $36,635. Givings for all purposes totalled $110,000, of which $48,748 or 46 per cent. was for various Benevolences. In this Church 40 per cent. of the regular Sunday "loose" collections are given to the "Others" Fund. *The Observer* Every Family Plan was adopted for another year.

Presentation

Grace Church, Toronto, Ont., Rev. Enos W. Hart, minister, at their recent Annual Meeting gave a surprise gift to Mr. and Mrs. Hart. To mark ten years of inspired and devoted service, Mr. R. Coulter, on behalf of the congregation, presented to them a coffee table, matching lamp tables and two lovely lamps. Mrs. Hart also received a bouquet of roses.

In the past ten years Grace Church has been rebuilt and rededicated, a pipe organ installed, and a new parsonage built. The property has been extensively improved, repaired and redecorated, and is entirely debt free.

Total receipts, $29,800. M. and M., $2,700. Hurricane Hazel Relief, $2,300.

ANNUAL MEETINGS

Wingham (Ont.) Church, Rev. D. J. MacRae, minister. Encouraging reports were received at the annual meeting, showing increases in finances, attendance, and members. All organizations exceeded their financial obligations. The congregation includes 350 families and 704 members. During the year a Men's Club was organized with more than sixty members. Under the official board a students' fund was inaugurated, its purpose being to encourage those of the Church who wish to devote their life and talent to the work of the Church. Already, there has been one volunteer. For the general fund, $22,013.74 was raised, of which $6,005 went to the M. and M. Fund. From all organizations within the Church a total of $28,137 was contributed, and from this $7,483 was sent to Missions. In addition $827.46 in cash and bales to the value of $2,215 were sent to Overseas Relief.

Manor Road Church, Toronto, Ont., Rev. R. F. Hicks, minister. Membership reported, 1,268. New members received during the year, 178. Church auditorium enlarged during year and other alterations completed at cost of $55,000. $10,103.75 received for outside purposes, including $6,113.63 for M. and M., $700 for Ontario Hurricane Relief Fund, $90 for the Toronto Community Chest (Close the Gap) Fund.

Rodney (Ont.) Church, Rev. Duncan McTavish, minister. Total membership, 226. M. and M. Fund, $1,442, an increase of $322. W.M.S. givings, $635. Raised by the W.A., $976. Average attendance of Sunday School, 75 per cent. Total amount raised for all purposes, $9,544. Resolutions of appreciation extended to minister, and all other leaders for their efforts. Salary of minister increased $200.

Coe Hill (Ont.) Pastoral Charge, Rev. L. J. Hardy, minister. New members received, 11; total membership, 154. M. and M., $591. Total receipts, $6,397. Highlights: Year began with a deficit of $306 and closed with a balance of $218. New carpets for both Glen Alda and Ridge Churches; St. Andrew's Church shingled, and new kitchen cupboards; Gilroy Church remodelled and kitchen redecorated; Faraday Church Hall shingled. All the above improvements are fully paid for. Insurance raised on five Churches. Easter Sunrise Service at 7 a.m. in St. Andrew's Church with a full house. Easter breakfast following served by Y.P.U. to about 70 persons in S.S. Hall. Preaching Mission held in autumn drew capacity crowds and was a financial boost as well as a spiritual uplift.

Danforth Ave. Church, Toronto, Ont., Rev. John E. Bell, D.D., minister; Rev. Miriam E. Collins, assistant minister; Rev. E. R. Hall, Minister of Visitation. New members, 174; total members, 1,900. Amount raised for all purposes, $81,500. Amount raised for Missions, $22,000, including Woman's Missionary Society. New Mohler Organ purchased, $41,000.

Nokomis (Sask.) Pastoral Charge, Rev. J. H. Young, minister. 34 new members—28 by Profession of Faith and 6 Transfers. Total membership, 222, of whom 35 are non-resident. M. and M. givings, $807.35, including Food for the Hungry and Hazel Hurricane. Woman's Associations of Nokomis and Lockwood raised a total of $2,914. Givings for the whole Charge for the year reached an all-time high of $8,580. Oil-burning furnace installed in the manse during the summer. Two new Electric Organs — one at Lockwood — a Minshall dedicated to the pioneers of the district; and a Spinet Hammond at Nokomis in grateful memory of Mr. and Mrs. Henry Johnson and Kenneth Leslie Johnson. The W.M.S. quite active with 16 members and 12 life members. Minimum salary raised to General Council recommendations.

Tyrone (Ont.) Pastoral Charge, Rev. Fred J. Jackson, minister. Total membership 243; total receipts, $8,332, including $669 for M. and M., an increase of $109. Raised by W.M.S. groups, $186. New seats purchased for Salem Church.

Munson (Alta.) Pastoral Charge, Rev. J. A. Logan, minister. Total membership, 63. Total receipts for the year, $2,900; M. and M., $221. Highlight: First Church Vacation School held with 30 children in attendance. New Kirk's Stoker installed in manse furnace. Morrin Church: Total membership, 101. Total receipts for the year, $3,150; Church Building Fund receipts, $2,220; M. and M., $536; W.M.S., $165. Highlights: First Church Vacation School held with 40 children in attendance. Interior of new Church building was completed in December; congregation looks forward to dedication and opening in early spring.

Westminster Church, St. Catharines, Ont., Rev. E. E. Ashley, minister. New members, 154 (66 on profession of faith and 88 by transfer) making a total resident membership of 1,144. Total receipts for the year, $38,757. Baptisms, 107. Weddings, 52, and funerals, 30. Highlight of the year was the erection of a new Church Hall at a cost of $90,000.

Knox Church, Vancouver, B.C., Rev. S. G. Woolfrey, minister. New members, 85. Total raised, $37,758, including $3,947 by W.A.; $2,723 by the Sunday School and $4,813 for the Sunday School and Youth Centre Extension Fund. The original mortgage of $30,000 on the Church has been reduced to $11,724. M. and M., $4,970; $1,000 for Metropolitan Church Extension; $4,500 pledged for Union College. Renewed Every Family Plan, THE OBSERVER.

Waskada (Man.) Church, Rev. Garfield Barber, minister. New members, 22. Total receipts, $10,500. Renovations to Church buildings made, including installation of new heating system. New programme for boys and girls 15-17 instituted—"Hi-C." This is one of eleven experimental groups in the conference. Sigma-C group, replacing Trail Ranger programme began for boys 12-14.

St. Paul's Church, Edmundston, N.B., Rev. E. M. Baird, minister. New members, 18. Total receipts, $26,000 Highlights: Church Hall built. The men undertook to complete interior work, including alterations in the basement. Hall was dedicated Feb. 26th. Rev. James A. Fraser, President of the Maritime Conference, attended and preached the anniversary services on Feb. 27th.

Knox Church, Kenora, Ont., Rev. R. J. Leighton, minister. Total receipts, $22,325. M. and M., $2,396, $150 over allocation. Budget for 1955, $16,000. Congregation decided to rebuild present Pipe Organ to a 21-stop instrument at a cost of $13,800.

Kitsilano (B.C.) Church, Rev. H. E. Parker, minister. Total membership, 937. Receipts, $19,297. Building Fund, $13,500. M. and M. Fund, $3,380. W.A., $4,025. W.M.S. raised $1,305 towards M. and M. Many capital improvements were made during year. W.A. refurnished vestry and manse and painted the Church interior. Choir has $550 on hand to purchase new gowns by Easter.

Hillhurst Church, Calgary, Alta., Rev. A. Finnis Marsh, D.D., minister. Total membership, 525. Total receipts, $19,450. $1,948 over 1953. (M. and M., $4,343. Manse Fund, $2,985; $500 to Church Extension.) Highlight: Securing new manse at approximate cost of $18,500.

Robinson Church, London, Ont., Rev. E. R. Stanway, minister. New members, 107. Total membership, 824. Total receipts $39,678.19, including $7,086.43 for Missions; $12,500 for reduction of mortgage on recent $150,000 expansion programme. Highlight: Commissioning Mr. and Mrs. Allan Connor as missionaries to India.

Port Stanley (Ont.) Church, Rev. M. G. Clarke, minister. New members, 11. An 18 per cent. in M. and M. Fund. Substantial increase in General Fund. All accounts paid and balance in bank. W.A. had successful year; W.M.S. contributed $70 over allocation. Highlights: Auction Sale during summer held by Unity Club, a men's group from Port Stanley and Dexter Churches. Extensive work on Church, under supervision of building committee. Exterior of Church painted; oil furnace installed. New ceiling is to be installed, and decorating done in Church and basement. Appreciation expressed of work of minister and Mrs. Clarke.

Haliburton (Ont.) Church, Rev. T. Rutherford, minister. Total receipts were $4,825.45. All reports showed progress. The presentation of a purse was made to Rev. T. Rutherford and Mrs. Rutherford, who were leaving the charge, and high tribute was paid to the minister for his splendid messages from the pulpit and for his sincerity of purpose, and Mrs. Rutherford for her work in the various organizations.

Westboro Church, Ottawa, Ont., Rev. D. B. Macdonald, minister. With 208 new members added during 1954, the membership with active adherents now totals 2,389. Missionary and Maintenance, $10,300, a 4 per cent. increase; and substantial reduction in the indebtedness on building fund. Westboro had an outstanding year. 195 plans include proposed new addition to the Church, providing for a new large kindergarten, a chapel seating 150, and an additional Sunday School hall. Sunday School enrollment is over 1,200. Ralph E. Sweet and Charles Everett proposed a vote of appreciation to the minister and the entire Church staff.

St. Paul Church, Montreal, Que., Rev. A. B. Lovelace, minister. Progress was noted in each department. Receipts in both the local and Missionary givings were up over the previous year. The Church auditorium was completely redecorated, and a Stained Glass Window was installed. Increases were noted in both the membership and the number of families supporting the Church.

ritt's Rapids (Ont.) Church, Rev. W. Grow, minister. Reports of progress d annual meeting. Exterior of Church decorated and all expenses paid. for celebrating 100th anniversary of Church discussed, and committee ted to further plans for special ser- in September.

ntain View Church, Moncton, N.B., H. L. Chappell, minister. New mem- 33; 9 on profession of faith. Total ts over $8,000. M. and M. over $300. raised about $2,000. Highlights: h became an independent charge. four years old, it has erected a ian Education unit which serves as of worship. Improvements made year. Property worth about $50,000, a debt of about $15,000. Decision to buy land for manse, and com- appointed to study plans and costs. egation is optimistic about future pment and expects to be able to build urch within a few years to accom- e the increasing need.

nity Church, Kitchener, Ont., Rev. O. ssie, minister. New members, 192; 56 ofession of faith, and 136 by transfer. embers transferred to St. James'-Rose- t, for whose building programme y has pledged to raise $10,000 in Two morning services are held: 9.30 11.00. Total receipts, $80,691—a new Missions and Charities, $24,747. io Flood Relief $1,100. Food for the ry, $700. M. and M. objective of 00 was exceeded by $1,600. Continued ation plan includes three more win- expected to be placed before Easter. Memorial Windows were installed in Mrs. A. A. Schreiter was presented a Voluntary Workers' Pin in recog- of long and faithful service. W.M.S. $2,530; W.A., $5,866. Appreciation expressed to the minister, Rev O. P. e, to Mrs. Hossie, whose musical e now includes voluntary direction of outh Choir; of Rev. J. W. Pratt, the ant minister, and Mrs. Pratt.

John's Church, Tweed, Ont., Rev. W. ace, minister. New members: Tweed, Sulphide, 2. Total membership, 471. receipts, $8,975.76. M. and M., 17.17. W.A., $972.55. Appreciation expressed to the minister and Mrs. for their leadership.

ntennial Church, Victoria, B.C., Rev. glas B. Carr, minister. New members, Total membership, 632. Membership ase, 50 per cent. since 1950. Total pts slightly over $23,000. Missionary oses over $4,000. New building con- tion, $6,000. Highlights: A Building ramme undertaken during 1954, largely rtaken by voluntary workers under Mr. ard B. Harris, doubled the capacity of Church Hall for Sunday School pur- s and added to the Hall a new wing aining a large kitchen completely pped with every modern convenience catering.

ollege Hill Church, Belleville, Ont., Bruce Besley, student minister. All rtments reported progress following W. Merrick's explanation as supervis- pastor of the purpose of the Annual ting.

t. Andrew's Church, Schreiber, Ont., J. W. Cruikshank, minister. New mem- , 20—17 young people by profession of ; three by certificate. The Woman's ciation were particularly mentioned for financial backing they gave to the rch work. During the year, with the of the W.M.S. Evening Auxiliary, they odelled the Church kitchen, installing cupboards, a double stainless steel , floor covering, etc. They are planning to remodel the manse kitchen. Exterior irs have been made to the Church ding—new concrete steps and platform railing were placed at the entrance; old spire removed and a square one ted.

uddell (Sask.) Church, Rev. Frank rs, minister. New members, 9. A suc- ful financial year. Highlights: $500 spent on decorating the Church inter- New lights were installed and frosted dows replaced the old plain ones.

Centenary Queen-Square Church, Saint n, N.B., Rev. J. D. MacLeod, minister. v members, 55. Total receipts, $49,743. Missions, $11,545. Highlights: Building nmittee reported the Boiler Room had n fireproofed, and voluntary work in day School Gallery provided two more ms for boys' and girls' meetings. No ital investment is planned for 1955. A st successful Every Person Visitation was ried out by 76 laymen and women.

Palmerston (Ont.) Church, Rev. W. O. ther, minister. New members, 18. Total mbership, 692. Total in General Fund, 290; surplus, $567.60, was transferred Building Fund, which netted almost 1,000. M. and M., $3,273. W.M.S., $790.

Chalmers Church, Vancouver, B.C., v. Hartwell A. Watts, minister; Rev. A. McMinn, associate minister. New mem-

Minister Honoured

Chalmers Church, Finch, Ont., Rev. H. M. Beach, minister. Gratifying reports from all organizations featured the Annual Meeting. The deepening in spiritual life gave reflection in increased M. and M. givings and in the high standard of programme carried on by Teen-Agers and Young Adults. The Every Family Plan of circulation of THE OBSERVER was praised and is to be continued. Highlight: To mark the twenty-first year of their minister and his wife on the charge, Mrs. Beach was presented with a bouquet of twenty red roses, one for each year as pastor's wife on the Charge, and Mr. Beach with a portable typewriter. The presentations were made by Mr. Ellery Auderkirk, chairman of the Committee of Stewards, and Mrs. D. P. Cameron, a senior member of the congregation.

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bers, 131. Total membership, 851. Reports showed a particularly successful year. Highlights: Extensive repairs and alterations were made to Church auditorium. Intensive preparations were made for the Templeton Mission. Miss Alma Gomez has entered the Training School in Toronto to prepare for full-time Church work. Two others, Miss Jennie Robertson and Miss Jean Cook, are attending short courses at Naramata.

Harrisburg (Ont.) Church on Troy Charge, Rev. T. H. Smith, minister. Reports indicated a favourable year both in general and missionary givings, and all organizations reported a successful year. Several members were thanked for many hours of work freely and willingly given in janitor service. To Choir and accompanists appreciation was expressed, as well as to those who donated fuel, leaving more income for general purposes. The Ladies' Aid installed a new oil heater, classroom curtains and window drapes; also donated funds towards parsonage improvements. Every Family Plan for THE OBSERVER to continue.

St. Paul's Church, Virden, Man., Rev. D. B. Sparling, minister. New members, 53; 27 on profession of faith and 26 by transfer. Total membership, 436. General Funds showed a surplus. M. and M. Fund oversubscribed. Highlights: Bequest of $1,000 from Mrs. Jenney Goulter. Plans are under way to build an extension for Christian Education work.

Trinity Church, Drummondville, Que., Rev. William W. Conrad, interim minister. Membership has increased and reports showed M. and M. Allocation was oversubscribed with $480 going to the Fund. Treasurer reported a credit balance of $500 and mortgage on manse reduced by $1,400. All departments flourishing. Rev. J. W. Hawes having accepted a call to another charge, Rev. W. B. Perry was called to Drummondville and accepted. His ministry began February 1st. The Annual Meeting expressed its appreciation to the interim minister and Mrs. Conrad.

Gaetz Memorial Church, Red Deer, Alta., Rev. Wm. P. Irving, minister. The Church having been destroyed by fire during January, the meeting was held in Knox Presbyterian Church. New members, 121; 78 on profession of faith. Total membership, 664. Total receipts, $54,138. M. and M., $4,547—$1,577 over objective. Over $300 spent on Youth and Relief Work by W.A. W.M.S. went over allocation. All groups are functioning in theatres, schools, halls. Co-operation has been wonderful. Plans are made for a new Church and new Christian Education Centre. While the lovely old Church is gone, the minister and congregation, looking to the future with faith and determination, will build a stronger and better Christian Church.

Central Church, Edmonton, Alta., Rev. Ian Kemlo, minister. Because of new Church Building there has been a surge of activity and enthusiasm which brought a year of remarkable success. Givings increased from $18,000 to over $42,000. Benevolences have been well maintained with over $6,000 to Missions and local and other Church work. Remarkable progress has been made at the new Church and it is hoped to occupy the Church at Easter.

Fitzroy Harbour (Ont.) Church, Rev. J. G. Cruikshank, minister. Good reports from all organizations indicated progress during year. On the Galetta field, it was decided to subscribe to THE OBSERVER Family Plan. Mrs. W. E. Hardy expressed appreciation of the leadership of the minister. M. and M. contributions totalled $350.17.

Admaston (Ont.) Church, Rev. E. C. Amaron, D.D., minister. Reports of a good year marked annual meeting, including installation of a bathroom in the manse, the drilling of a well providing inside water, repairing six rooms. Admaston Church was painted inside and out. $50 donated to Hurricane Hazel Fund, and $440 for Missionary and Maintenance, a new high. Good Sunday School average attendance. 519 under pastoral oversight.

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WOMAN'S ASSOCIATION

Photo Charles S. Jones, Vancouver "Daily Province"

The above photograph was taken at the recent opening of the new addition to the United Church Home for Girls, Burnaby, B.C. Mrs. John Ellis, vice-president of the Women's Social Service Council, is looking into the pot, while looking on are, left to right: Bishop Godfrey Gower, Mr. D. A. McMillan, who received the keys, Mrs. W. C. Gutteridge, vice-chairman of the Board, a Past President Vancouver Presbytery W.A., and Chairman of Christian Citizenship for British Columbia Conference Woman's Association, and Rev. N. Dermott McInnes, Chairman of the Board.

THE W. A.—and Christian Education

HELEN BURKHOLDER, Toronto, Ont.

Have you ever stopped to analyze Jesus' methods of working with people? When we look at the stories told of Jesus in His relationships with individual people—Zacchaeus, Mary Magdalene, the woman taken in adultery, the centurion, the woman at the well, Thomas, Peter—we see that with all these the key-note is creative confidence. Jesus looked at people as PERSONS, persons with infinite possibilities, and He brought out the best in them. The way we make people feel and think about themselves is usually more important, more significant for future good, than the programme we put on or the business meeting we conduct, or even how much money we raise.

A good mother works with creative confidence in her contacts with her children. She tries to look at them lovingly enough that she sees, and helps them to see, beyond their faults to their limitless possibilities. The Woman's Association is in this sense the Church Mother. It is a privilege to assume this role, to dream and to love as Jesus did, in every contact with our Church family. We must have vision to remember that the only Jesus some folk see is the picture our lives give them.

Such an ideal must be harnessed to situations in our local Churches if it is to have practical value. Here are a few such situations to set our minds working creatively along this line.

"Our leader is terribly old," said one little girl. "She must be twenty-three!" Can you see yourself through her eyes? Your face may reflect only the cares you are carrying, but to her you may be a "sour-puss." A smile, a greeting, a cheery countenance works wonders with our youngsters.

"Our C.G.I.T. girls put on a tea to raise money for camp, and not one member of the W.A. showed up," said one mother. "Yet we're supposed to attend all their affairs!" Often the offer of a helping hand prepares our girls emotionally for membership in the adult women's organizations as well as keeping the good-will of their mothers.

Have you ever observed keenly what happened beyond the programme when the W.A. and a younger group met together? Were the children bored; did the women ignore them, or treat them as "little people" not over four? We need to use imagination in preparing joint programmes so that the interest is mutual. Often our boys and girls are trained to lead worship, conduct a meeting, direct recreation, or work on a panel discussion more effectively than the women in our own groups. They have so much to teach us!

Send material for publication on the Woman's Association Page to Mrs. A. G. Herr, 14 Thomas St., St. Catharines, Ontario.

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ow much do our women know
ut the Christian Education
gramme of our United Church?
at is Tuxis? Sigma C? Trail
gers? Tyro? Canadian Girls In
ining? Explorers? How about
ing the youth of your own
rch give you the facts? Or are
content to be like the woman
said of the mid-week pro-
mme: "The children go to the
rch just to play." Fortunately
didn't hear what those "chil-
n" said when she was gone.

id you ever look at the finan-
assistance you give a younger
up as a part of their training?
instance, might it be worth
ile to provide the meat or des-
t for a Mother and Daughter
quet and let the girls use the
ney in their treasury to buy
nn books for the Church? Take
s example into other areas of
er-group sharing.

n the use of the Church kitchen
ich is more important: people
dishes, happy times in the
urch or the dish towels hung
? Mother cleans up lots of
sses at home before her boys
d girls are grown — and she
esn't lock the kitchen door on
m. She teaches with patience
d love. Is your Church kitchen
joy to all or a bone of conten-
n?

"A member of the W.A. called
me yesterday, but she did not
ow whether their Church has
Explorer group, or when the
nday School department that
hnny would be in meets. I'm
t interested in a group for
yself until the children are
ttled and feel at home." This
om a newcomer in the commun-
. One W.A. assisted the Explorer
ader by calling on the mothers
all the girls of Explorer age in
e Church. Out of these contacts
new W.A. group was formed,
d what fun those new members
ad, for their daughters gave
em a common interest.

Shirley was interested in her
G.I.T. girls. She taught them
Sunday School, too. She had
em at her home for dinner one
ening, and a special speaker to
lk to them about the problems
growing up. But she spent a
ird of her week's food allowance
r her own little family on that
inner. Is it any wonder that she
id at times, "Isn't any one in
is Church interested in girls but
e?" Some leaders have left the
ork and the Church because of
e indifference of the adults of
e congregation. Why not a
upper to say "thank you" to the
unday School Staff, or a hot dish
eady for the mid-week leaders'
upper meeting, or a home open
for a leaders' meeting, or some
new books for the leaders'
library?

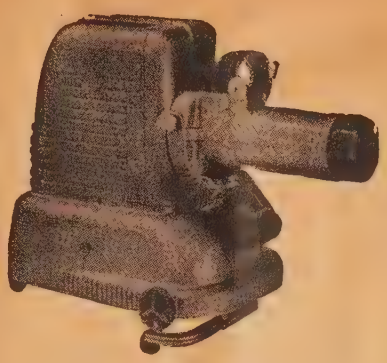
"How much have you spent on
baby-sitters and transportation in
the last twenty years, that is, to
attend meetings where you were
leading or speaking?" a min-
ister's wife — a trained girls'
worker — was asked. Thinking
aloud she said, "Averaging three
times a week, ten months of the
year, for twenty years until the
youngest one was able to stay
alone, twenty cents carfare and a
dollar and a half for baby-sitter,
well, about five thousand dollars."
Then she added, "And once a
W.M.S. worker sent me home in a
taxi when it was raining!" Next
time you invite a speaker or listen
to one, express your appreciation
—or tuck a couple of street car
tickets into the thank-you note.
Our example is important to our
boys and girls, too.

A final word about Church
suppers in the light of all this.
Do you solicit food from a mother
who has several children in groups
in the Church? She must get tired
making sandwiches and cakes for
all of them, and wish that she
had money enough left to buy a
ticket to the Church supper. What
is the test of an Anniversary
dinner or chicken supper: "How
much money did we make?" or
"To how many people did we
give a sense of importance and
belonging?"

In short, is our major interest
our business with our own pro-
grammes and committees, or is it
people — our boys and girls, the
stranger, the lonely person, the
needy. If you could sit by the well
with Jesus for a while, would the
mother role as you are playing it
have His calm and peace, His
searching discernment of the eter-
nal within the everyday trappings,
His love of people and His belief
in the abundant life for each of
them. This is the Woman's Asso-
ciation's relationship to Christian
Education.

Gift of Pictures

Penticton, B.C., W.A. The Assembly Hall of Penticton, B.C., United Church was transformed into an Art Gallery, when the Woman's Association sponsored an afternoon and evening exhibit of seventy large paintings of the life of Christ. The pictures, copies of the old masters, were artistically displayed with special lighting effects, and flowers in profusion were arranged throughout the hall. The focal point was the stage, with midnight blue back drop, and a 30" x 40" copy of Sallman's "Head of Christ" and in letters of gold "Christ, the Hope of the World." Woman's Association members, attired as women on Biblical days, mingled with the guests, and explained many interesting details of the paintings. Refreshments were served in the adjoining tea room. The pictures were later donated to the Sunday School for use in the class rooms.



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"Back to the Bible"

By H. G. G. Herklots. (Toronto: McClelland and Stewart, Ltd.) $2.50.

This book is not, as the title might suggest, a Fundamentalist appeal on behalf of "the old-time religion," founded upon a literalistic interpretation of the Bible. It is rather a compendium of textual criticism, down to the discovery of the Dead Sea Scrolls.

The author has had wide academic and pastoral experience, and hence is all the better equipped to deal with a highly technical subject in a relatively simple and entertaining fashion. I found his book of great interest, not so much because of the technicalities of textual criticism as for certain interesting sidelights. The Gospel of John is dated around A.D. 100, possibly earlier. The Wisdom of Solomon, one of the Apocrypha, may have been meant for an optimistic counterblast to the pessimism of our canonical Ecclesiastes.

An index of Biblical texts would have added to the practical usefulness of this book. Isaiah 7: 14, e.g., has had enormous influence upon Christian doctrine and practice because the Septuagint used the Greek word for "virgin"—a translation which a later Jewish one was designed to counteract.

It is no doubt possible for textual criticism to degenerate into a highly sophisticated form of bibliolatry. Nevertheless I am grateful for the prodigious labours of scholars in this field. Whatever light any form of Biblical science can shed upon the exegesis and exposition of the Word of God is always welcome. R. M. P.

The History and Character of Calvinism

By John T. McNeill. (Toronto: Oxford University Press.) $6.00.

Here is a weighty book of 466 pages, and one, I imagine, that students of Calvin and his teachings will not ignore. It is the second that has come to me in recent days, and one that will engage me more fully in more leisured hours.

One is amazed at the number of Calvin's writings. We think generally of the **Institutes**, the profound production of a youthful mind, but scores of pamphlets and letters came year by year from his amazing mind. "Is," asks Dr. McNeill, "the sovereign majesty of God the conception about which his whole message revolves? Or does it centre, as is often popularly assumed, in the doctrine of election? Or is he primarily concerned to be an interpreter of the divine Book, the Word of God by which man obtained a knowledge of salvation? . . . Calvin does not answer."

This book is interesting and informative. No matter where you dip into it, you are held by the author's scholarly and clear exposition. Dr. McNeill makes it evident that Calvin is a man of the ages, and the former's final paragraph is true: "Calvinism has a message, if it could be heard in our time, not only for the distressed but also for the prosperous. It reminds every man who will hearken to reflect that always, in good or evil circumstances, he has to do with God."

Surely this is a book to buy—better to study! R. C.

BOOKS

Ultimate Questions

By Nathaniel Micklem. (Nashville 2, Tenn.: Abingdon Press.) $2.00.

This is a small volume of singularly mature wisdom, sympathetic understanding, engaging frankness and modesty, and quite exceptional beauty. It is the publication of a repeated series of lectures on theology. It is the very opposite of dogmatic in tone. It makes room for the witness of Stoicism, science in ignorance, of which Micklem claims to be, like Temple, "positively distinguished"—art, music, and poetry, some of it his own.

Since "we must understand the nature of religious language before we attempt to discuss religious doctrine," the author deals first with the language of religion showing it to be analogical and symbolical. He then goes on to "speak a little, but very inconclusively," though also very suggestively and reassuringly, concerning Creation and Providence, the Jesus of history and the Kingdom of God. With regard to the Kingdom of God he is excellent in recognizing the demonic, the Resurrection on which he might have been more concrete historically, the Person of Christ, and the world's redemption and consummation.

It is not often that the reviewer has received a book which has been more of a treat to read and re-read. C. C. O.

And Pastures New

By H. L. Gee. (Toronto: The Ryerson Press.) $1.25.

This book is a matter of taste. I happen to like an occasional quiet, chatty book, written in the first person, and filled with quaint, if commonplace, observations on men and things. **And Pastures New** answers these specifications. The author sets out to visit Stratford-on-Avon. En route he falls into conversation with a waitress and is diverted to the opening of a Methodist Chapel at the tiny village of Walling Green. As a result he spends the whole of his long week-end there. In his account of the visit all sorts of interesting, ordinary folk come into the picture. Just a typical H. L. Gee story. J. H. A.

Like a Mighty Army

By Halford E. Luccock. (Toronto: Oxford University Press) $2.50.

This book is a collection of letters of Simeon Stylites of **The Christian Century.** Dr. Luccock has for some five years been writing to **The Christian Century** under this pseudonym. Until recently the author was Professor of Preaching at Yale Divinity School.

Dr. Luccock is a truly great preacher with a scintillating mind. He makes constant use of irony, sarcasm, satire and parody, and everything he writes is shot through with a keen sense of humour. His range of thought and assimilation of material even from the most unlikely sources is really amazing.

Those who are used to reading Simeon Stylites week by week in **The Christian Century** will welcome this fine collection of fascinating letters, and no doubt the book **Like a Mighty Army** will introduce many new readers to this remarkable man. Ministers who have to preach will find here a rich source of suggestive hints for their sermon preparation without, it is hoped, letting the influence of these letters send them over the deep end as to startling sermon topics. R. E. G.

Freedom, Loyalty, Dissent

By Henry Steele Commager (Toronto: Oxford University Press.) $2.75.

A strong plea for the pragmatic approach in the manner of freedom of speech and of the press. Only a free people can be strong. Repression of freedom weakens society. Experiment and non-conformity are necessary for an progressive society. The author, professor of history at Columbia University, has done an excellent historical study and proven his thesis.

He states, however, that there is nothing inharmonious about combining the idealistic and the pragmatic attitudes towards the problem of freedom. Nevertheless continuously throughout the book he attacks belief in absolutes and warns the reader against such. Indeed one wonders whether the enemy is the destroyer of human freedom or the believer in absolutes.

Nevertheless as a statement of the pragmatic approach the book is very valuable and we can all concur in its findings on this score. H. G. F.

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"Daniel." (Toronto: The ited Church Publishing use.) $1.00.

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is the best book of its kind. ontrasts the Roman and estant view of the Bible, the ch, marriage, and prayer. chapter on political Roman- is especially good.

his is the book to place in the l of the Protestant partner to ixed marriage. It is extremely able as a warning to all who e in contact with Roman sts and as an answer to their uments. It should be widely ulated. H. G. F.

irie Portraits

y Roy St. George Stubbs. Toronto: McClelland & Stew- rt Ltd.) $3.00.

his series of portraits by Mr. bbs might as well be called nipeg Portraits, for, with one eption, they are about men lived in Winnipeg. The one eption is, of course, R. B. nett. They are well-drawn tches of people known to Mr. bbs, at one time a reporter on **Winnipeg Tribune** and now self a lawyer. In 1939 he wrote milar book, **Lawyers and Lay-** , and this new book is a plement to that first book.

here are six portraits of well- wn men in this book. They are uneven merit. The portraits of B. Bennett and F. J. Dixon are, my mind, the best in the book. sketch of Mr. Bennett, in his bitious youth, and as a man h little humour and headstrong rs, getting rich and becoming me Minister, the depression nistry and his failure to over- ne the economic disaster of the e, the desertion to England, ere he acquired a title and was ied, a Canadian Methodist, in Anglican cemetery by an glican rector — this portrait s the story of one of Canada's nest men, a lonely man and at st, a partial failure in life. In s sketch, the author says he uld rather have J. W. Dafoe's usal of a title than R. B. nnett's acceptance of one.

The portrait of that fine and standing Englishman, F. J. on, gives the reader the best mpse of this sturdy figure who t so much in Winnipeg for the common man. The late R. B. Roberton of **The Winnipeg Free Press** paid Mr. Dixon this tribute, every word true: "Fred Dixon spent his life serving the grand humanitarian ideals. He was misunderstood, and denounced and opposed . . . but his integrity and his character were enriched by adversity and he came out of the storms recognized by the people of Winnipeg as one of their most outstanding and best citizens."

Other men pictured in these series are those of J. W. Dafoe (often described as the greatest man of his time in Canada), A. J. Andrews (maybe the poorest sketch of the lot), Judge Dysart and E. J. McMurray. The whole series is written in sympathy, with humour and with admiration mixed with criticism. It is a good addition to the Western scene of this Canada of ours. H. D. R.

The Corner-Stone

By Zoé Oldenbourg. (Toronto: McClelland & Stewart Ltd.) $5.00.

This book must be read slowly and carefully. There is a tendency for the reader to become confused because of the many characters with their oddly different names. It is so packed full of information and action that the reader is fascinated from beginning to end and is continually reminded of the tremendous amount of research which must have gone into its creation.

The background of the book is the early 13th Century. Here we have tournaments and life at court; the love of young knights for their beautiful women; chivalry in its highest and most courtly form, but we also read of cruelty and passion, of lust and wickedness of all sorts. Perhaps the lowest spot in the story is reached when the lord of the manor seduces his own sister who is, in a degree, mental, then compels his swineherd to marry her.

To write such a book the author must have an insight into the medieval mind. We are impressed with the author's perception. We cannot begin to tell you the story but it is, mainly, of Ansiau of Linnières, who had lost his son, a youth of twenty years, in the Holy Land. He had other sons but the eldest one had been his favourite, and now he had no joy in his other children. Beloved by the whole countryside, his eyesight failing, he was insulted and ridiculed by his son, Le Gros, and due to this indignity he invested this son with all his goods and donned the garments of a pilgrim, determined to set out to find the Holy Sepulchre. This was a time of Crusades and Pilgrims. "We find here the motive of a spiritual man, capable of wholehearted devotion and charity, of total renunciation and self-sacrifice for gains no longer earthly. It is he who redeems the vice, the squalor, and the violence of his times, supported in his vision by the cornerstone of faith."

The author comes from a family of scholars and historians and spent her early life in Leningrad, in the years of civil war. She has written another novel, **The World Is Not Enough,** which immediately threw her into the front rank of writers of historical novels. **The Corner-Stone** is a Book of the Month Club selection and has won the coveted French literary award, the Prix Femina.

Here is the author's definition of what made her concentrate on the Middle Ages:

"It seems to me that present-day writing is taking too realistic roads and stressing too much the minute and the particular, at the expense of what is great and eternal in man. It seems to me that in the Middle Ages man had a more humble concept of his condition. . . ." D. D.

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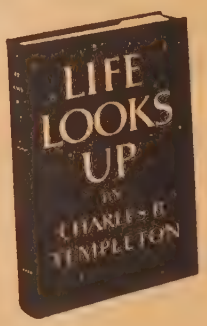

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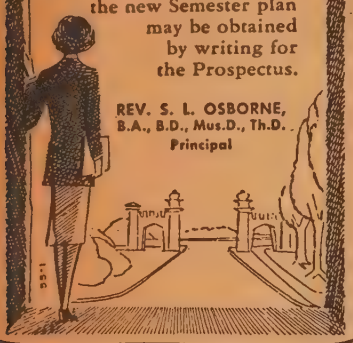

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ST. THOMAS - ONTARIO

BIBLE

(*Continued from page 8*)

nature of man's sin and his need to be reconciled to Him It is sufficient to know that God has already done this for us and for eternity by the birth and death of His Son and by His rising from the dead. "For God commended his love toward us, in that, while we were yet sinners, Christ died for us."

Programme

3rd National Conference Couples' Clubs and Young Adults

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Evening — Family Vespers — (a) By Families and Young Adults from various Conferences; (b) Saturday—Sunset Service.

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Tuesday: The Citizenship Guide —(Panel Presentation).

Wednesday: Ecumenical Programme—Drama.

Thursday: Other Denominational Programmes (representative of other denominational Couples' and Young Adult Programmes).

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Saturday: Shore Supper and Vespers followed by Stunt night.

Sunday: Closing services.

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Bible Reading

Dear Sir,—An interesting feature of a recent morning service in Westboro United Church, Ottawa, was the advice given by the minister, Rev. Donald Bruce MacDonald, on Bible reading. It was that people subject to the time-consuming demands of present-day life would do well to restrict their reading to select portions of Scripture, described as follows:

The Book of Psalms, especially Nos. 1, 23, 24, 27, 34, 46, 72, 90, 96, 121.

The Book of Proverbs, where the ethical teaching of the Old Testament is summed up, and a good guide to right living is found.

The Book of Isaiah, 15 chapters—40 to 55. This gives the key to the supreme meaning of the New Testament, with its prophecy of Christ, as the Saviour and Redeemer whom God would send.

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The above report is given because of the unique character of this message from the pulpit of one of our rapidly growing Churches.

I. N. Beckstead.

Westboro, Ont.

Radville (Sask.) Church held a "Go to Church Sunday" recently. Following the evening service at a Fellowship Hour a presentation was made to Mrs. Belle Cousins, who began to play the organ at 15. Since 1914 she has been leader of the Radville choir, and shortly afterwards became organist. Mrs. Cousins, now 76, played the old organ, while her son, Mr. F. A. Cousins, used the recently installed Hammond Spinet Organ.

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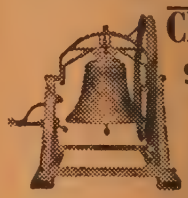

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Lesson for March 20
CHRISTIAN LIVING
olossians 3: 5-10; 1 Timothy 4: 12; 1 John 2: 1-6.

This is the temperance lesson the Quarter, and when we link t thought with the lesson title approach is suggested. We e a group of Scripture pas-es exhorting us not to let sin gn in our bodies and bidding us low the way of holiness in our ng. These passages set forth ctical rules for living, and ce the words are in all cases dressed to Christian hearers the plication is that allegiance to se principles is a "must" in the ristian life. We are ever joined to conquer every evil position such as anger, wrath, lice and covetousness, because se dispositions can so easily d to deeds that are contrary to rist.

We do well in teaching the son to stress over and over the ristian motive, because the ndard of holy living set up is ite beyond attainment for any us save by the Grace of God, hich we appropriate when we ut on" Christ.

In the matter of education for mperance in its specific applica-on to the problem of beverage cohol, society is concerned with ch education on the evils of ink, to protect itself. We need vigorous programme along these nes to make travel safer, to event the breaking up of homes, establish economic security, nd to remove one of the greatest auses of crime.

These suggest social ills which mperance or, better still, abstin-nce, will go far to eliminate, but ddiction to the drink habit is uch a stubborn force to master hat a mightier force still is neces-ary in the overcoming of it. That orce is found in this lesson with s emphasis on Christian living. When the battle against this or ny kindred evil habit is being aged in a man's soul his chances f victory are enhanced greatly hen the battle is waged in the ame of Christ and his motive ower is love to Christ. One who s covenanted to Christ is free to lo as he wishes, but he wishes nly to do as Christ would have im do, and so he is free only to lo the good. He is able in a new-ound strength to "mortify" his nembers in so far as they have een ruled by sin, because he is ow ruled with the consent of his wn will, entirely by Christ, whose ove dominates all living.

Lesson for March 27
THE CHRISTIAN AND THE SOCIAL ORDER
St. Matthew 5: 13-16; Romans 13: 8-10; 1 Peter 4: 12-16.

There has never been a time when there was more marked concern among peoples of the earth concerning the "Way of Life" prevailing in the land they inhabit. This is a lesson dealing with the Christian's relationships to the world around him. That is the meaning of the title. There have been well-intentioned Christians ready to argue that Christian living is a matter between the individual and Christ and that the Christian should shun activity in politics and the realm of social reform. We should endeavour to clear the air on this point.

The three scripture passages suggest as many topics for consideration within the general theme.

The first of these is a passage from the Sermon on the Mount in which Jesus tells His followers that collectively they should exercise an influence on human society which may be compared with the effect which salt has when used as a preservative or even to season foods to which it is applied to make them taste better. It is so much an important contribution that unless Christians are making it effectively they are failing in the fulfilment of their purpose. Salt that has lost its savour is good for nothing. The function of the Christian in bettering the social order is mandatory. The same truth is set forth again when Christians are described as "the light of the world" and bidden to see to it that their light shines brightly.

The second passage stresses the element that is to predominate in all Christianity's impact on the world around. It is to be love applied to our neighbours, and our neighbours are those who need us and towards whom we can show mercy.

The passage from the epistle of Peter is a reminder that Christians who seek to do their whole duty in attempting to bring about a Christ-controlled society may suffer reproachment and even persecution. This is often proved in modern times, particularly in the realm of politics. If the Kingdom of God is to be advanced, that realm and every other must be transformed and made to serve its high purpose.

There is no virtue in meddling in other people's affairs just for the sake of interfering, but if sincere endeavours to Christianize the social order bring us into suffering, it is suffering for Christ's sake. Of this let us not be ashamed but rather let us glory in it as did St. Paul.

Lesson commentary based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1955 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

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CHRISTIAN ETHICS	Waldo Beach
PRACTICAL THEOLOGY	John W. Bachman, James I. Borden, James T. Cleland, Charles E. Mathews
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Pendleton (Ont.) Church, Mr. Alexander Fraser, lay supply. Plans were outlined at the annual meeting of the Pendleton congregation, part of the Riceville pastoral charge, to purchase a space oil-heater for the Church; to paint the interior and exterior of the Church; to level the lawn and put up a bulletin board at the Church entrance. A separate fund with over $1,000 on hand is being set aside to do the work. The minister was chairman, and Stuart Swerdfager, secretary. A committee will select a token gift to show appreciation of the long and faithful service of Allan Presley as secretary-treasurer.

St. Paul's Church, Perth, Ont., Rev. W. R. Alp, minister. The most successful year in the history of the congregation. 50 were received into membership by profession of faith, making total 1,060 resident members, and 2,000 under pastoral care. New all-time high for Missionary and Maintenance at $5,548; $490 to Church Extension Fund; $120 to the Hurricane Flood Fund. Two bequests were received: $500 from the late Miss Margaret Nicoll and $1,000 from the late Alexander Blair. Substantial improvements to Church and manse. Gifts of a set of children's moving picture films and an automatic record player from Mr. and Mrs. Eric M. Sabiston. Ill health caused resignation of P. O. McLaren as Clerk of Session after 15 years' service. Increasing attendance at Sunday School, and introduction of Kindergarten department. Grateful for leadership of the minister, Rev. W. R. Alp, and help given different organizations by Mrs. Alp.

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St. Andrew's Church, Eston, Sask.

Dedication

St. Andrew's Church, Eston, Sask., Rev. R. O. Rollis, minister. Dedication of the expanded Church and laying of the corner-stone took place on the Church's anniversary, with Rev. J. B. Corston, Ph.D., Principal of St. Andrew's College, as preacher of the Dedication sermon.

The ceremony of the presentation of the keys took place at the opening of the service, Mr. E. H. Scarlett, chairman of the Building Committee, presenting them to the minister.

Following the sermon, the ministers, who included Rev. W. S. Poulton, Chairman of Rosetown Presbytery, Dr. Corston and Mr. Rollis, the choir and congregation assembled in front of the Church in mild and sunny weather to witness the insertion of the corner-stone into the new building. Taking part were Mr. M. J. Willis, Clerk of Session; Mr. J. Wellbelove, Supt. of the Sunday School; Mr. M. G. Mickleborough, Chairman, Committee of Stewards; Mr. R. J. S. Tracy, Recording Steward.

The anniversary service in the evening was conducted by the minister, with Dr. Corston as the guest speaker.

The addition to the Church contains a basement room, to be made into a "Church parlour," an entrance way into the Church, a balcony and sound-proof room with loud-speaker, so that parents with children may participate in the services.

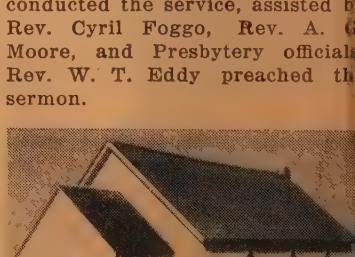
Memorial Window

Erskine Church, Toronto, Ont., Rev. Francis H. Stevens, minister. On Sunday, February 6th, Erskine Church, Toronto, marked the 65th Anniversary of the founding of the congregation. The dedicating of a stained glass window in the south transept of the Church commemorates the ministries of the six men who have served the congregation from its founding in 1890 as the Ruth Street Mission up to 1953. These ministers were: Rev. R. Campbell Tibb, Rev. Solomon C. Graeb, Rev. Gilbert Wilson, Rev. James H. Turnbull, Rev. Robert S. Laidlaw and Rev. Philip Duncan.

The stained glass window depicting Da Vinci's "Last Supper" was unveiled by Mrs. Duncan, widow of the Rev. Philip Duncan, D.D., who served as minister of Erskine for nineteen years prior to his death in 1953. The window was dedicated by the Moderator of the United Church, Rt. Rev. George Dorey, D.D., who preached the sermon. Mr. John L. Grogan, Q.C., chairman of the Memorial Window Committee, and chairman of Toronto West Presbytery, spoke concerning the window and the ministries of the ministers concerned.

Rev. Francis Stevens, minister of Erskine Church, conducted the service. In the evening Rev. Bruce Gray, D.D., a former member of the congregation, was the guest preacher.

Rev. William Bartlett Perry, D.D., was inducted into the charge of Trinity Church, Drummondville, P.Q. Rev. John W. Patterson, Chairman of Montreal Presbytery, conducted the service, assisted by Rev. Cyril Foggo, Rev. A. G. Moore, and Presbytery officials. Rev. W. T. Eddy preached the sermon.

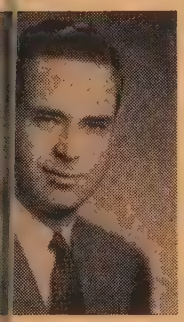


When the Fishburn, Alberta, Charge marked its fiftieth anniversary on a warm, sunny day, Rev. R. W. B. Elliott, D.D., was the guest preacher, assisted by the student minister, Mr. Alfred McAlister. A tent was erected for the 250 people who came over flowed the Church. Dinner and a musical programme followed.

erson Press omotions

The Book Steward, Rev. C. H. Cahoon, D.D., has announced important promotions in the Editorial Department of The Ryerson Press.

Mr. Frank P. Flemington has been appointed as Associate Editor trade publications. A graduate of Mount Allison University, with a post-graduate year at the University of Toronto, Mr. Flemington taught school in New Brunswick Queenstead College and Hillfield Strathallan School, Hamilton. He was reporter for a year on the Saint John **Telegraph-Journal.** Joining the editorial staff of The Ryerson Press in 1940, he became Assistant Editor in 1942.



Mr. Campbell B. Hughes, a graduate of Toronto Normal School 1933, of McMaster University 1945, and Ontario College of Education, taught school for fourteen years, as well as obtaining some advertising experience, before joining The Ryerson Press in 1947 as Educational representative. He has now been appointed Associate Editor, Educational Texts.

Lord's Day Alliance

"The indifference which governs many people with respect to Sunday must be countered by members of the Church giving convincing evidence of their appreciation of the Lord's day both as a holiday and a holy day," said Rev. A. S. McGrath, presenting his annual report as General Secretary to the Dominion Board of the Lord's Day Alliance of Canada, meeting in Toronto. "The Church must more vigorously assert its convictions in order to counter the influence of those who are depriving themselves and others of the benefits of the Lord's day."

Referring to the year's work, Mr. McGrath reported activities of the Alliance in dealing with a great variety of problems from Sunday selling, advertising, manufacturing, unnecessary servicing, trucking, to entertainment, sport, etc. While many instances of improvement were cited, it was stated that there are widespread conditions which continue to require the attention of the Alliance in seeking action by various police forces.

The meeting was presided over by Rev. W. L. L. Lawrence, Vice-President, in the absence of Rev. E. M. Howse, Ph.D., of Bloor St. United Church, Toronto, who was in Egypt.

Marks Birthday

Mrs. William Henry Smith celebrates her 99th birthday in Toronto in April. Agnes Wallace was born in 1856 on a farm in Chinquacousy Township, Peel County, Ontario, the daughter of Samuel Wallace and his wife. Her father farmed the land to which her grandfather, Samuel Wallace, had brought his wife and family of nine—200 acres of Crown land near Brampton. The home in which the Wallaces lived remained until 1943.

Mrs. Smith was educated in Brampton High School and the Toronto Normal School and taught in Brampton Public Schools until her marriage in 1892 to William Henry Smith, when they made their home in Orillia. They were closely identified with the work of the Church there, in Sault Ste. Marie, Winnipeg, and Toronto, to which city they came with their daughter in 1928. In Parkdale Church they were members for seventeen years, serving on Session and Presbytery, in W.A. and W.M.S.

Following the death of her husband and daughter, Mrs. Smith has made her home with a widow "who is the essence of kindness," and is now a member of Erskine Church. She is still active, and is interested in community and Church affairs.

Photo by Editor

Mrs. W. H. Smith, Toronto, Ontario, Celebrates 99th Birthday.

The War Work Unit of Sherbourne Church, Toronto, was organized in 1914 to sew and knit for the soldiers and sailors of World War I. Now, after more than four decades of continuous service to the armed forces and the needy at home and abroad, the group has disbanded. Six of the original members of 1914 were still active to the time of the last meeting a few weeks ago. They are Mesdames James Hales, A. E. Long and R. B. Rice; Misses Belle Brown, Kate Green and Olive Scoley.

Following 1918 the group continued to meet for most of the day once weekly to work for the needy of the community. In 1939 they again became a "War Work" unit with an average of 40 to 50 ladies active during the war years.

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Tribute to Dr. Ridout

At the recent meeting of the Executive of the General Council of The United Church of Canada a tribute was paid in the form of a resolution to the contribution to the Church made by the late Dr. Denzil Ridout. The resolution spoke of his loyalty to the Church and of his devotion to the Missionary and Maintenance Fund, of which he was the Secretary.

"His was the inspiration which brought a measure of true stewardship into the lives of many thousands of our members throughout all Canada," the resolution said. A copy of the resolution was sent to Dr. Ridout's family.

Mrs. J. E. Duclos

The funeral of Mrs. Nella Purvis Duclos, widow of Dr. J. E. Duclos, took place in Robertson United Church, Edmonton, Alta., on Tuesday, January 4th, 1955, at 2.00 p.m.

Mrs. Duclos was born in Portage du Fort, Quebec, in 1868. She was one of eleven children of Dr. and Mrs. G. Purvis.

Shortly after graduating from Ontario Ladies' College, Whitby, she married Dr. J. E. Duclos. In 1909 Dr. and Mrs. Duclos came west to Edmonton, when Dr. Duclos became pastor of Erskine United Church. Later, he was Superintendent of Missions and Supervisor of United Church schools and hospitals in the Cold Lake and Bonnyville district until his death.

Mrs. Duclos was very active in Church work and welfare organizations. She was a member of Robertson United Church, and was president of the Woman's Missionary Society for several years. She was also instrumental in the formation of the Beth Imrie group.

Mrs. Duclos is survived by two daughters, Mrs. Leslie McIntyre of Edmonton, and Mrs. H. Leon Coursier of Vernon, British Columbia, also five grandchildren and eight great-grandchildren.

Burial was in the family plot in the Edmonton Cemetery.

Mrs. W. Herbert Clarke

On October 26, 1954, after a long illness, there passed away at her home, Deseronto, Ontario, Mary R. Clarke, beloved wife of the Rev. W. Herbert Clarke, a retired United Church minister.

Born at Janetville, Ont., in 1874, Mrs. Clarke was the daughter of the late Mr. and Mrs. Charles Wellstood. In 1900 she married W. Herbert Clarke and served many faithful years with him on pastoral charges in the Bay of Quinte Conference, including Cavan, Marmora, Tamworth, Hilton, Rawdon, and Shannonville. They retired to Deseronto about 17 years ago, where she remained active in Church work as long as her health permitted.

The funeral service was conducted in Deseronto United Church on October 28th by Rev. W. Neelands, minister, assisted by Rev. W. R. Merrick, retired United Church minister, and Rev. L. S. Throop, Cannifton, Ont. Interment was in Belleville cemetery.

She leaves her husband, Rev. W. H. Clarke, a daughter, Mrs. Claude Martin (Helen) of Selby, Ont.; three sons, Douglas of Windsor; Leon of Detroit, and Gerald, Milwaukee, as well as a sister, Mrs. Frank Williams, of Lindsay.

Mrs. W. G. Martin

In Winnipeg, Manitoba, following a six weeks' illness, May Isabel, wife of Rev. William G. Martin of Grace Church, passed away.

Born and educated in Hamilton, she married Mr. H. H. Bicknell, who died in 1909.

Following her marriage to Dr. Martin, she moved to Brantford, Ont., where she lived for 16 years while Dr. Martin was Member of the Provincial Parliament and Minister of Public Welfare.

Mrs. Martin took an active interest in Church affairs, both in the East and in Winnipeg. She was a member of the organizing committee of the W.M.S. at Union.

In Brantford she took an active part in Girls' Work and in Winnipeg her interest covered all organizations. In community affairs Mrs. Martin was an honorary member of the Woman's Club and a member of the Women's Auxiliary of the Shriners' Hospital for Crippled Children.

The funeral service was in charge of Rev. C. H. Whitmore, assisted by Dr. Hugh McLeod, Dr. Fletcher Argue and Rev. R. E. Spence.

Interment was in Elmwood Cemetery. Mrs. Martin is survived by her husband, and two daughters, Mrs. Emerson Holmes, Manchester, N. Y., and Mrs. Frank Hayward of Newfoundland, and two brothers, Dr. T. P. Kappele and A. B. Kappele, Hamilton.

Mr. Christopher Johnston

The passing of Christie Johnston, October 19, 1954, the result of a series of strokes, marked the end of a long life. Born January 18, 1879, near Dundalk, Ont., he married Margaret Howell of Corbetton in 1902 and farmed there till 1920, when he bought another farm near Shelburne. Active in community affairs, he served as a school trustee and as an elder of the Church at Corbetton and Shelburne.

The Johnston home was always one of fine hospitality, and in 1952 their golden wedding anniversary was celebrated with many friends.

Surviving are his wife; daughter, Eileen (Mrs. Kenneth Hand of Redickville), and daughter, Jean (Mrs. M. Hand of Alliston).

The funeral was held from Trinity United Church, Shelburne, with the Rev. H. O. Hongisto of Trinity and Rev. F. G. Stotesbury of Laurel taking part.

Mrs. Harriet E. Westgate

Mrs. Harriet Elizabeth Westgate, 92, of 506 Sunderland Ave., Calgary, died at her home after a short illness on January 12th, 1955. She was born and educated in Toronto, and taught in schools there, and in Ontario towns from 1881 to 1894. Following her marriage to Charles Robert Westgate, she moved to Montreal and lived there for 21 years. In 1915, she and her husband settled at Eyremore (Bow City), Alberta, and were among the first to develop coal properties there. She moved to Calgary, after the death of her husband, eleven years ago.

Mrs. Westgate has been a life-long member of the Church—a life member of the Woman's Missionary Society. In Montreal she was President of the W.C.T.U. and was a member of Sherbrooke Methodist Church. In Alberta, the Westgate home was established on the banks of the Bow River. Here, Mrs. Westgate was the centre of an influence for good that radiated through all that section of the province. She homed and mothered many who needed friendly assistance; she directed many activities for the advancement of community life; and generously supported all such agencies as the Red Cross and Bible Society. Her initials, H. E. W., have been interpreted as Hearty, Earnest, Willing. Her gracious, but vital and forceful personality, dominated by her Lord and Master, has won her countless friends, who mourn her passing, but will be ready to attest the value of her friendship, and their debt to her portrayal of the Christian way of helpful living.

She is survived by her son, John Gordon, of Eyremore; a brother, W. R. Lewis, of Queensville, Ont.; two sisters, Mrs. Wm. Campbell, Calgary, and Mrs N. Monroe, Sutton West, Ont. The funeral service was conducted by two former ministers, Rev. E. B. Brundage and Rev. N. W. Whitmore. Interment was in Union Cemetery, Calgary.

"Servant of God—well done!"

N. W. W.

The Late Mr. W. R. Ledger

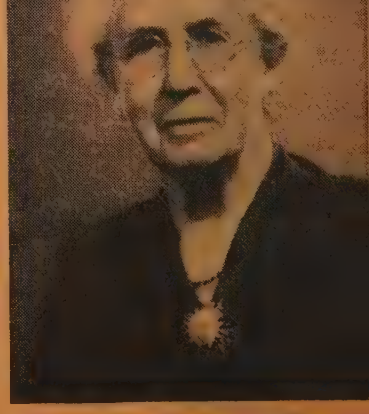
Mr. William R. Ledger

On Sunday, February 13, 1955, in his 86th year, William Round Ledger passed away. At the meeting of the Toronto Centre Presbytery on Feb. 22, 1955, the following resolution regarding his life and work was passed:

"For many years Mr. Ledger was a valued and beloved member of this Presbytery, faithful in his attendance and wise in his judgments. He performed willingly and conscientiously any duties assigned to him by Presbytery, and especially in connection with the Records Committee, of which he was chairman, and as a member of the Publications Committee.

"Mr. Ledger's interest in and promotion of The United Church Observer was known throughout the whole Church. As Observer representative for St. Andrew's Church, he worked so effectively that St. Andrew's Church, Toronto, Ont., had the highest percentage of individual subscriptions of any Church. The commissions he earned were all donated to St. Andrew's Sunday School work, and through the years his contributions from this source were well over $800.

"Mr. Ledger was a man of simple inspiring faith with a deep and abiding love for his Lord, whom he at all times sought to serve. Toronto Centre Presbytery will miss him, and we shall cherish his memory. To Mrs. Ledger and the members of the family we send our sincere sympathy."



The Late Mrs. Harriet E. Westgate

Laymen around the world witness for Christ

Laymen from the four corners of the earth have contributed the meditations, prayers and Scripture selections for the May-June "Lay Witness Number" of The Upper Room, annually one of the most inspiring issues of this devotional guide used in more than 3,000,000 homes.

Among this year's contributors are a farmer from Ohio, a postman from Arkansas, a realtor from Canada, a laborer from Peru, a physician from India, a lawyer from the Philippines, a teacher from Australia, an editor from Hong Kong, a princess of Rumania, and 52 other laymen, representing almost every evangelical denomination.

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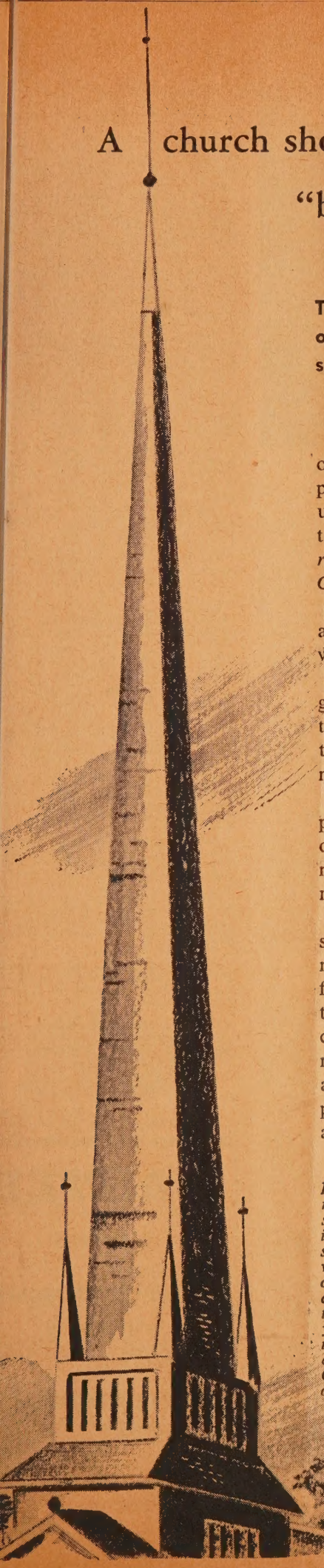

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It is the concept that giving is not a payment for services rendered, but an opportunity for grace to the giver. It is not, "I will give to the deserving," but, rather, "I will give so that I may live."

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For where your treasure is, there will your heart be also."—MATTHEW 6:21.

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"Inasmuch . . ."

The following are a few extracts from a letter sent from Dr. Yum Dong Ha, Superintendent Dong Sung Orphanage, Pusan, Korea, to Mrs. E. L. Smith, Secretary-Treasurer of the Ladies' Bible Class, St. Paul's United Church, New Liskeard, Ont. This class has been sending clothing and sundries to Dr. Yum.

Dear Mrs. Smith:

I am very glad to write to you. Thank you very much. I received your clothes. Three package safely from Canada mission Korea office. I deeply sincere thank for your members of Ladies' Bible Class.

In this Korean war God show me so great love for orphans, widowers, widows and refugees and we found Christian friendship through the trouble of war conditions.

We are very happy to be able to serve our people and our orphans which were saved from the war. I believe that Christian friends throughout the world are praying for the victims of the war. We have 137 children here and 34 of a staff. Children range from one month to eight years. Every morning staff service, evening children service. About 40 kindergartens in the home, 22 primary children. We want you help and the help of your friends.

Knox Church, Cornwall, Ont., Rev. P. C. Lewis, minister, has had a very good year. Sixty-eight new members were received into full communion, bringing the total membership to 690, a net gain of 38. Total givings for all purposes amounted to about $25,550; to M. and M., $4,349.75, plus a "supergift" of $150 donated by G. W. McIntosh for a scholarship for use by a Korean student in the seminary in Seoul, Korea. Extensive improvements were made to the manse during the year, and the debt on the Church was again reduced by $3,000, bringing it down to $22,400. Two teacher training courses were well attended. The Christmas programmes in the Sunday School are worth special mention for they are a vital part of the "month of Christmas" observed in the Church. It was decided to continue THE OBSERVER Every-Family Plan for another year, and to increase the minister's salary by $300. The question was raised of how we may serve newcomers to our city due to Hydro and Seaway activities. It was left to the minister and the Official Board to deal with this matter as they think wise.

Aylmer (Que.) Church, Rev. J. L. S. Shearman, minister. Reconstituted as a pastoral charge to include a new area, Lakeview Terrace, making it a four point charge with 175 families, 307 members, and a total of 811 under pastoral oversight, the Aylmer annual meeting looked over growing opportunities on the field. Over $5,765 was raised, with an all-time high record of $1,370 for Missionary and Maintenance. All groups reported a very good year both financially and as a fellowship. The Aylmer Sunday School has an enrollment of more than 250 children, and raised $800 for Sunday School purposes.

Change of Name

Kenilworth Avenue United Church, Hamilton, Ontario, has changed the name to Pioneer Memorial Church. The address of the minister, Rev. R. S. MacMillan, has been changed from 253 Kenilworth Avenue to 1970 King St. East, Hamilton, Ontario.

Summer Exchanges

Two Methodist ministers in the United States are desirous of arranging exchanges with United Church ministers in Canada. Ministers interested should write them direct:

Rev. T. Y. Lovern, Charles City, Va., a rural community Church with 300 members.

Rev. Lee S. Varner, West Point, Va., a young man with a Church of 600 members.

Drama Festival Plays To Be Presented

Leaside High School in Toronto East Presbytery will be the scene of a presentation of the three winning plays from the Three Inter-Presbytery Y.P.U. Religious Drama Festivals, on Saturday, March 26, 1955, at 8.00 p.m. It is hoped that all who are interested in religious drama will be present.

Is This a Record?

A minister writes that one of his elders has served continuously for 56 years. Is this a record or is there any elder in the Church who has served as long or longer?

Pulpit Vacancies

Woodrow four-point pastoral charge becomes vacant June 30, 1955. Interested ministers please write Hugh Robertson, Kincaid, Sask.

* * * * *

Appin-Tait's, three-point pastoral charge, Middlesex Presbytery, vacant June 30, 1955. Interested ministers write R. W. Macfie, Appin, Ont.

* * * * *

Beverley Hills, Ont., pastoral charge, Toronto West Presbytery, vacant July 1st. Ministers interested write Mrs. Shallhorn, 19 Adele Ave., Beverley Hills P.O., Ontario.

* * * * *

The St. Thomas Suburban three-point charge, Elgin Presbytery, will be vacant June 30th. Interested ministers are invited to communicate with Mrs. J. F. McCutcheon, 25 Dunkirk Drive, St. Thomas, Ontario.

* * * * *

Marshall Memorial United Church, Ancaster, Ont., Hamilton Presbytery, will be vacant June 30, 1955. Interested ministers please write Mr. E. W. Brunton, Ancaster, Ont.

Bayside Pastoral Charge, Belleville Presbytery, vacant June 30, 1955. Interested ministers write R. Edmondson, R.R. 1, Belleville, Ont.

* * * * *

La Riviere three-point charge becomes vacant June 30, 1955. Interested ministers write Robert D. Shields, La Riviere, Man.

* * * * *

Odessa-Wilton pastoral charge, Belleville Presbytery, two-point charge, vacant June 30, 1955. Interested ministers contact A. J. Babcock, Secretary, Box 95, Odessa, Ont.

* * * * *

Central Church, Weston, Ont., Pastoral Charge vacant June 30, 1955. Exchange of pastorate preferable. Interested ministers please write Mr. C. W. Christie, 201 John Street, Weston, Ontario.

* * * * *

Crawford Park pastoral charge, Montreal Presbytery, vacant June 30, 1955. Interested ministers please write C. E. Humphrey, 7376 Truman Avenue, Verdun 19, Quebec.

* * * * *

Welwyn - McAuley, two point charge, Qu'Appelle Presbytery, vacant June 30th. Interested ministers write C. B. Spurr, Welwyn, Sask.

* * * * *

Macleod Pastoral Charge, South Alberta Presbytery, vacant June 30th, 1955. Interested ministers please write J. P. Griffin, Box 416, Fort Macleod, Alberta.

* * * * *

Riverside Pastoral Charge, Toronto West Presbytery, vacant June 30, 1955. Interested ministers please write G. L. Keyes, 6 Lovilla Blvd., Toronto 15, Ont.

* * * * *

Gainsborough three-point charge becomes vacant June 30th. Ministers interested, write to W. A. Marr, Gainsborough, Sask.

* * * * *

Elkhorn Charge, Brandon Presbytery becomes vacant June 30, 1955. Interested ministers write S. E. Gibbs, Elkhorn, Man.

* * * * *

Minister wanted for Sandford - Zephyr Charge, Toronto East Presbytery. Interested ministers please write O. Silversides, Zephyr, Ontario.

* * * * *

Canmore-Exshaw two-point charge, Calgary Presbytery, vacant June 30th, 1955. Ordained minister wanted. Apply to Mr. J. E. Fowers, Canmore, Alberta.

* * * * *

Beaver Valley pastoral charge, Grey Presbytery, vacant June 30th, desires minister. Interested ministers please write George South, Heathcote, Ontario.

* * * * *

Champion Pastoral Charge, High River Presbytery, vacant June 30th, 1955. Interested ministers write L. R. McGrail, Box 282, Champion, Alberta.

* * * * *

Matilda Pastoral Charge, Dundas-Grenville Presbytery, will be vacant at the end of June. Interested ministers communicate with Stanley Waddell, Dixon's Corners, Ont.

* * * * *

Moorefield two-point pastoral charge, Guelph Presbytery, pulpit will become vacant June 30, 1955. Interested ministers write Mr. J. E. Dixon, R.R. 3, Moorefield, Ontario.

* * * * *

Thornbury-Victoria Charge, Grey Presbytery, will become vacant June 30, 1955. Interested ministers write M. B. McLeod, Thornbury, Ont.

* * * * *

Allenford-Park Head (two-point charge) Bruce Presbytery, vacant July 1. Ministers interested kindly advise James Matches, Park Head, Ontario.

Minister's Address

The Very Rev. A. A. Scott, 222 Rumsey Road, Toronto 17, Ont. HU. 9-8121.

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LAKEVIEW United Church, Regina, Sask., requires the services of a Deaconess, as of July 1st, 1955. Special emphasis on 'teen-age work desirable. Adequate secretarial help provided. Reply, stating experience, to the minister, Rev. J. R. Hord.

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The Historical View

Dear Sir,—In view of the fact that letters have appeared in **The Observer** attacking Dr. Gifford's position, may I be permitted to say a word in explanation and defence of him?

The basic fact about Dr. Gifford is that he is an historian. And this fact sets him apart from all other people. We cannot apply to the utterances of historians the same standards of judgment that we apply to other people. Why? Because historians do not live exclusively in their own day, nor do they think exclusively in the terms of their own day.

To the average person, Christianity is what they have personally experienced of it. That is, they identify Christianity with what they have known. But the historian knows not only what this thing that we call Christianity is like now; he also knows what it used to be like, and he may choose to use the term Christianity to designate the former rather than the latter state.

Can things change and change and still be the same? We call Great Britain a monarchy. But the government of Great Britain today bears little relationship to the thing which historians call monarchy. So a historian would be quite justified in describing Great Britain as a republic with an honorary, hereditary head of state. To do so, however, would provoke a flood of letters to the editor from unhistorical people who do not know the historic meaning of the term monarchy.

Substitute religion for politics in the above illustration and you will see why people are writing letters to the editor about Dr. Gifford's position.

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